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AN AUTHENTIC

HISTORY OF IRELAND

FROM THE EARLIEST TIMES DOWN.

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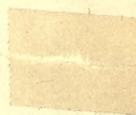
SECOND VOLUME







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AN AUTHENTIC  
HISTORY OF IRELAND  
FROM THE EARLIEST TIMES DOWN.

## SECOND VOLUME

John T. O'Carroll  
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Ríghail Roitearais uad rlioct lber, air 5-cean feact baalaine uad 558 go o-ti 551 R. C. (Feud Annala rugaacta Eppione doir an domain 4170 fol. 1 Duileos 58.)

Anoir air m-bar -Siorna, bi na ppiunraide asur na maite glaoitogte le na ceile air m-bruiteine Gaalen asur air an 5-ceud feact bi Siolcud mac Oilliola mic Siorna rogaigte 'nna nigh for Gaalen.

An triac ceudna cuaitheadar cupaduide luaithe air b-fuid Eppion aig glaoic na nighthe, na ppiunraide, na cinrip na, ollaimna asur treabhadna an pobail go apofeomhad o-Tead-mor Tabarca.

Air fuidhe do'n apocruinne ran n-apofeomhad, rogaadar Roitearad mac Rodin nigh Muimain anna n-aporug ar cionn Eppion. Buad e Roitearad a raib eadnac pporuiminte ann gac 5-ceirto a bannear le uma asur iadain bi mar an ceudna eolac ionmolca ann b-fior nadura gaca luib a far-eann de gneat ann n-Eppion. Ir e an ceud duine a nighne an turpa mor le rniom an linn do linneaduaig, acruig re an cranubail aig cuir rronga leadair ann aic an chain, ir e do colaomor triud ionnadair na talman aig baint amac iadain asur uma. Ir e meurug an carbad do tri asur

ceitpe n-eac. I r e migne an caratopéal le morimeadúcan tpiom  
 oo carmang, anoir tpaé mǵail Roiteapac readt baalaine  
 tpialluis vapi a cleacéam.

Ʒac baalain uad Teacmopi Ʒo Mumain le cuairt b-  
 forpaine tabairt v'a oiróib agur v'a clairuib mionais ann  
 rleibtib. Iar-uad-veap ata ar cionn oirócan. Agur air n-  
 imteacé vó uad por Ʒo por agur uad ceiró Ʒo ceiróe agur  
 uad raotari Ʒo n-obair, oir rcpuruis Ʒe Ʒac ceo e fein  
 eitioluis rplanc no vpileos Iarpac veap Ʒe anna fuil, agur  
 iar v'fullang pianta marbais air Ʒ-cean tpi laete v'eug  
 Ʒe, agur adleacavari e amear Ʒe na rleibtib a eirigeann ioir  
 amain Iberi agur an fairge mor. Annpan Ʒleann vo cuir-  
 eavari air m-bun vó carin ulmopi iongantac, uime rin Ʒlaoi-  
 vteari mar ainm air Cluan-na-Rac.

An Seacmav leavari an t-octmav caibivil. Rǵail Elim  
 uad rlioct Iberi air Ʒ-cean don baalain amain uad 551 Ʒo  
 v-ti 550. R. C. (Feuc Annala Rǵeacéa n-Eppione Rol 1.  
 vuileos 60 paoi ainm Elim olpinn rneacéa.)

Air Ʒ-cuileav vó Elim mac Roiteapais Ʒo raib a  
 acair marb, an tpaé Ʒeo bi Elim ann v-Teacmopi, oir vó  
 mair Siorna ann v-Teacmopi air b-Ʒav vó mǵail Ʒe anna  
 n-aropis Ʒo vpir mar migne Roiteapac, acé an aimpiri vó  
 caic Ʒe air a n-airtiri agur a cuairt baalainamail Ʒo Mu-  
 main. Anoir mar fuil Ʒo m-bivéann Ʒe anna n-aropis

o'fann Elim ari o-ċabarta, aġur uad ċaplað nar ċainic Elim aċa ġa ċairbaint e fein ċurpeavari na ċinċir amad liċċipeadā aig ġlaoið le na ċeile ariðċurinne Mumain ari m-buriteinne. Aġur an tpaċ ruiðeavari an ceuro feadċ poġ-avari failbe mac Roain anna miġ fori Mumain.

Ċom luait ġur ċuailuiġ Elim an nuadēadċ rin, vo lar re lanfeariġad, aġur vo reuob re poċla mari reo: "Ċom luait ġur beuimra am ariomig, aiċneoċad failbe paobair mo ċlavēam." An tpaċ ċangavari na miġte, na ppionraiðe, na ċinċir, na ollaċinna aġur tpeaðaona an pobail le na ċeile ari o-ċabarta vari poċlaib na ċuraidaið a ċuadēavari ari b-furo Eriion. Feuċra! bi morðorira na n-ariŋeomrað ġo foil uruiroġte, adċ ar ioriol ċainic poċal ġo ġad cean aċa ġa mað: A ariðċuraċ aċa poċal ann vo ġ-ċluair leat aig Elim ran reomrað an miġ. Ir an rin ċuadēavari ppionraiðe aġur maiċe Mumain aġur cuio ve maiċib ġaalen ariċeac ann b-poċari Elim. Adċ annetpaċċ ranavari blaċ aġur ppionraiðe aġur maiċe ullad anna m-boċanaib ari o-ċabarta. Ir mari rin vo bi poġa Elim ma bi mari veiŋ-teari anna n-ariomig, adċ ġo n-veariðċa niori ċornuiġ re tur-mor na poġa.

Mari ir ġneadēac uad don euġċoir eiriġeann euġċoir eile. Vo ċaplað ċom luat ġur connairċ ġiolēad miġ ġaalen ġo maib cuio ve'n-ariðċurinne ppionraiċeac vo fein aġur cuio eile ċlaonuġad uad Elim ve b-miġ nar ċornuiġ re turmor na poġa adċnuig re vo bulroiŋib ġaalen: ġlaoiðoð



ar arto air o-*Tabairtá*—*Eirteiríó*: *Ata* triúdaon na n-*Eirpione* *pollaí*. Iar rin bi *priontairí* *asur* *maíte* *ḡaalen* *aig* *po-*  
*ḡaó* *ḡioláó* *anna* *n-aroirig*, *áct* *ann* *tracé* *ní* *maib* *an* *t-*  
*arócuinne* *anna* *ruíde* *ann* *n-donfeadé*. *Mar* *an* *ceutona*  
*nior* *leigtear* *tracé* *na* *n-olige* *no* *leabair* *na* *n-dimrime*,  
*no* *nior* *ceileabhradar* *morfeir* *o-Teacóir* *no* *morcomorad* *na*  
*n-eactra* *air* *lior* *ṽabairtá*. *Áct* *ḡluairadar* *ḡo* *n-oban*  
*a-mbaille* *ḡaó* *don* *ḡo* *calaí* *tuíte* *fein*. *Air* *an* *n-oroc-*  
*tarlad* *reo*, *bi* *Elim* *farḡte* *ḡo* *n-oluc* *asur* *ḡo* *n-veacé* *air*  
*ḡaó* *taob* *ve* *briḡ* *rin* *iméig* *re* *ḡo* *ḡailde* *riḡ* *Mumáin* *mar*  
*ḡoiruíde* *ran* *n-oríde* *ḡa* *maó*: *Ir* *veairbriatne* *rinne*, *na*  
*bídeáó* *imuir* *no* *comḡlic* *ioirinn*, *ruíde* *tura* *air* *caitoir* *riḡ*  
*Mumáin* *áct* *tabair* *comḡnion* *oomra* *le* *triúdaon* *na* *n-Eirp-*  
*ione* *vo* *ḡlacáó*. *Fiorruigeantra* *ḡo* *b-fuil* *an* *ṽanaan* *asur*  
*an* *riḡneacé* *aig* *Eir*. *Mar* *an* *ceutona* *ata* *an* *t-lolair* *ar*  
*ciónn* *an* *Maráó* *ma* *rcoiltear* *iber* *anaḡaíó* *e* *fein* *air*  
*ball* *ní* *berdeann* *don* *iber* *ann* *air* *bíé*? *Tuḡ* *ḡailbe* *a*  
*laí* *capaóir* *asur* *a* *cuingeall* *comḡnionmte* *vo* *Elim*. *Riḡne*  
*Elim* *arar* *asur* *fuireac* *ann* *Mumáin* *asur* *ḡairim* *aroirig*  
*leir*, *áct* *cuairdeadar* *cupadóide* *triú* *ḡaalen* *asur* *ullaó* *aig*  
*maó*: *bídeáó* *comlann* *na* *ḡaircuídeó* *timcioll* *ḡioláó* *ar-*  
*riḡ* *air* *o-ṽabairtá* *ḡan* *mall*.

*Asur* *rearrig* *blaé* *riḡ* *ullaó* *amearḡ* *a* *comlanntab*  
*arimḡleuirtaib* *trialleadar* *aig* *ionnruíde* *ṽabairtá*, *tracé*  
*ḡluairriḡ* *comlruaḡ* *ḡaalen* *asur* *ullaó* *annaḡaíó* *Mumáin*  
*ḡluairriḡ* *asur* *arimḡluaḡ* *Mumáin* *annaḡaíó* *ḡaalen*, *oir*



δουδαίητ Elim: Deunφao an Mapcāc tpeunφuačair air  
 ʒaalen ʃul a tiočφao an t-tołair anuar air? Cōm luac  
 ʒur čanʒaφar na arμφluagčē ann pačairc a čēile, ʒlaorē-  
 aφar bulφoiriφē ʒaalen amac ann ʒ-cluairteant Elim: na  
 peapeač aon cor annaʒaio aroriz ʋul air a peim ʋiφic le  
 cōmeap aʒur cōmʒlic Elim ʋo pmačtuʒač. ʒluairuiz ʒur  
 Elim amac ann lačair na ʋa arμφluagčēač aiz ppeaʒiač  
 aʒur aiz maʒač: Cao neul aʒur pcačan piz ʋo čall a  
 čioimφa? Oir ʋo bi ʒiolčač apo aʒur antana? Ppeaʒair  
 ʒiolčač: Nioi pava ʒur ni beio Elim aonpυo aouaon neul  
 ar čionn talam! Aʒur nioi muʒa iona pačʒte nuair ʋo  
 čunt Elim paoi clauēam ʒiolčač. Ruʒ ʒiolčač an eipaon  
 ar a čean aʒur an pizčpāč ar a ʒuaileannaič aʒur ʋo  
 ʒleup e pein leo. Bi coln Elim toizte ʒo Mumain, ir ann  
 pin aca a čairn ʋeunta. Ann tpačt nioi caioneaφar Elim.

An pēačtmač leačair an ʋeicmač caibioil. Riʒail ʒiol-  
 čač mac Oilliola mic Siopna cean naoi baalaineač ʋač  
 550 ʒo ʋ-ti 541 R. C. (Peučpa Annala Riʒēačta na n-  
 Erppone Rol. 1. ʋuileoʒ 60 aoir an ʋomāin 4186,)

Iar bar Elim nuair ʋo bi apocφuinne Erppone le na  
 čēile anna puiōe anna n-apoφeomφiač Teacōmori Čabarča aʒur  
 ʒiolčač air an tpiōaon ir an pin ʋ'eiriʒ pe ʒa pač: A  
 Apoflāite aca ainm Elim pcpiočta air poił pizčēač Erppone  
 buō maič ma pcpuiopēair an puo peo air puiōēač an ʋaia

ρεάτ? Αἷμα ρεαυιζ Τεινν μιζ ὑλτοννιάτ αἷμα οὐδαίτ: Μα ιοῦρα ὑλτοννιάτ ἀποῖορ βυῖ μαίτ το'ν Ὀανααν ριορ  
 εἰα λειρ? Ιαρηυιζεανν μιζ ὑλτοννιάτ: Καοτιζε β-ρὺλ  
 καοιτάοιρ μιζ Ἰααλεν πολλαμ? Καο ραῖ ριῖθεαρ Ἰολέαθ  
 αἰρ τριῖδοινα ν-Ερριονε? Ὀ'ειμιζ αἷμα βλατ μιζ ὑλλαῖ  
 αἷμα οὐδαίτ: Ιρ ριορ ἀν ρεὺλ α λαβαίρ Τεινν μιζ ὑλ-  
 τοννιάτ. Ερεο μα Ἰααλεν Ἰολέαθ καοιτάοιρ μιζ Ἰαα-  
 λεν. Αἷμα ἐαῖθ Ἰολέαθ Ἰο αἰτ μιζ Ἰααλεν.

Ανν ριν οὐδαίτ βλατ μιζ ὑλλαῖ: Ερεο μα ριῖθραο  
 Ἰολέαθ μιζ Ἰααλεν ἀπομιζ? Αἷμα ταιρβαινεαοαρ υἱε α  
 οεαρλαῖμα. Εἰαῖθ Ἰολέαθ ἀμαθ Ἰο λιαρλ, εἰο τρεάτ ριορ  
 ο'ραζ βλατ νο ρριονραῖθε, νο εἰρην, νο ολλίμνα νο τρεαθ-  
 αονα ἀν ροβαἱλ υαῖ ὑλλαῖ α αἰτ. Ιαρ ριλλεαῖ το ἀπομιζ  
 Ἰο ο-τι 'ν τριῖδοι, ο'ειμιζ Ἰλαρ εανρεαρ Ευοανταίρε Ἰα  
 ραῖ: Μα ὑρλαβροῦαο ἀπομιζ α ροῦλα οε Εἰμ? Ὀο λαβαίρ  
 Ἰολέαθ ἀμρ α ροῦλα. Ανν ριν ἐαῖθ ἀν τ-ἀποῖορυννε ἀμαθ  
 αἷμα βἱ μορρυνρα να ν-ἀποῖορμιαῖ ορρυνγε. Εελεαβραοαρ  
 οαρ τυρῖορ μορῖειρ Τεαῖμορ αἷμα μορῖομορμαῖ να ν-Εαῖτρα  
 αἰρ λιορ Ταβαῖτα.

Αἰρ ο-τιζεάτ το'ν ἀποῖορυννε λε να εεἰλε ἀν οαρ  
 ρεάτ ραν ν-ἀποῖορμιαῖ ο'ειμιζ Ρεαῖμορ εανρεαρ. Εαμαίρ  
 αἰζ ραῖ: Καοτιζε ρεαρεανν ἀνμ Εἰμ αἰρ ροἱλ να μιζ  
 Ερριονε? Ριορ ροῖθεαρ ε οαρ ἀν οἱζε νο οαρ τυρῖορ να  
 να ροῖα? Ὀο Ἰοἱο ρε ἀν εἰραο ἀννε ναῖ ραῖθ ἀν ερεαῖ  
 Ἰαῖτα αἰρ? Ὀο ορρυν ρε[αἷμα] αἷμα ραοι Ἰλαρ μορρυνρα  
 να ν-ἀποῖορμιαῖ ερεο μα ρεαῖβεαρ α ἀνμ υαῖ ροἱλ να

m'Éiríone? Agus glacadar comairle air an ceirt agus  
 do b' comhaid aca. Ach b' fearg aig tiomaint iomada aca  
 air ierim cainte anfiorgais. I' an rin d'eirig failbe m'g  
 Mumain agus dubairt: A Comhagte agus a drofclaithe do  
 b' Elim mar veapbairt do failbe air an t-adbar ni coir  
 go luadairma e. Cio tracht veirfainnha gan faircior con-  
 tabairte ma m-bideann Elim beo ni cuailfao don cluair  
 pocla b-fearmhor. Trialluig Elim armglan catgleurta go  
 o-talam b-fearmhor, anoir buo coramail pocla b-fearmhor  
 le teannreio anfao na Seimhaio aig marluagao agus aig  
 veunao olc. I' rior gur gluaruig blaet anna neart le  
 comlannta ullao annagao Elim go foil ata a pocla gean-  
 amail ciun mar uirge na m-banadimne a nioetar tirmione  
 ibluao ata guet m-blaet mar an cuingaoit uao an veap.  
 Ma labrocao blaet?

Mar rin tiuntuigeadar uile a fuile air blaet m'g ul-  
 lao, tracht d'eirig re ga maio: A Comhclaithe na nioete a  
 m'gne Elim ni eirig le eadon a cara do freagair gur buo  
 maie do m'gne re iao? D'imcig Elim tar olige agus tur-  
 mor ach anne nac o'ioe re morepic leir a fuil agus a bar?  
 Buo gearr agus buo fearb dimrin Elim ata a meuroean  
 faoi cairn ata a droaighe rmueta go veo?

Ni mar rin le rriorao riorbeo a acair Roitearais?  
 Ni b-fuil donneao air b-fao no air gairio tmo don rion  
 ve'n oomian aig a b-fuil meap air nioetib miorbuilib a  
 gnoeann fear nac bainnean le cliu agus ceim Roitearais!

Ír fíor nár fúide Élim ari tmiódon Eriphone marí buó gheáí ari an lám eile ní b-fuil focal ann u-treacó na olíge a toirmeaígear na níóte do migne Élim? Uaó éarladó nac reapeann focal ran n-olíge, ní b-fuil Élim ciontaó?

Oir ní éis le tuine bpireadó olíge nac maib for ann? Agus níbur muíá iona rin uime nac maib Siolcáó ariomú áct ari cean na naoi laete caitegte uaó u-tur na fúide reo agus ír mo báraímaíra: Ní puo maib e go g-cluainteapí fearoa go maib Eriphon don lan baalaín gan ariomú? De bpiú rin creuo ma reapeann ainm Élim annóiaí ainm Roit-eapáí a áéaí? Creuo ma m-biúeann focla rímuobta ari u-treacó na n-olíge ga maó: Na toirmeaíge donneaó a báineap le arióruinne Eriphone do vul arteaó ran n-ariófe-omíraó Teacómorí Tábaíra tráí glaoiúteapí ann. Na bac donneaó ari m-boéaí Tábaíra aig íapeaó a éeapí. Ari b-fpeaíraó do'n ceipí rin u'eipí an t-arióruinne maraon agus rineadapí amac a lámá do blac mú ulláó.

An reáctmao leabapí, an veámao caibíoil. Rígaíl ariopeapí mic Roiteapáí uáó ríioct íbeí ari g-cean uá'póeug baalaíneaó uaó 541 go u-tí 529. R. C. (Feuéra Annala migeácta n-Eriphone pol 1. uúileos 60. Aoir an uómaín 4187. agus ann Oíííia moin 3. C. 32. agus ann Annalaib g-Cluainmíenoip.)



ʊo bi nuao poʒaizte anna miz for ʒaalen annoiag  
 bar ʒiolao a veapibnatari. Azur euavoeavari na curaoaiue  
 veaʒtappuiue ari b-puro Eppion aiz ʒlaoic na mizte, pmon-  
 raiue cinʒiri, ollimana, azur treabaoana 'n pabail ʒo apofe-  
 omiauo Teacimori Tabarita. Trae eaimic an t-apocpuinne le  
 na ceile an ceupfeacit poʒavari Apofeari mac Roitearac  
 anna apomiz. Azur ari v-tizeacit amac vo'n apocpuinne bi  
 morouirra na n-apofeomiao omuizte azur ceileabivavari an  
 morʒeir azur morcomoriao na n-eacitra ari lior Tabarita.

Ari v-tizeacit le na ceile an vaira feacit leizteari poc-  
 la leabairi na n-aimprie acit ari an la veiznaiʒ treacv  
 vliʒe n-Eppione. Ari cmocnuʒao vapi turimor ʒlaoiueavari  
 na bulpuiuiue: Seapeann neac ari v-Tabarita aiz iapeao a  
 ceapit? Nior ppeaʒairi don ʒut.

Filuiz blaet ʒo n-ullaao azur acnuiz vo paopitab ʒ-  
 ceirve azur caruiue ʒ-ceirve 'nn iapain, uma, azur ari-  
 ʒeav ʒo n-ocunteari vo carbaava azur carria, vapi ʒampla  
 veunta paoi apomuinthe Roitearaiʒ poiue reo miz Mumain.  
 Azur ari tizeacit vo baal ann v-treap mion ve Tionnircnao.  
 1. Marita. Trialluiz blaet ʒa m-boetanaib cinʒiri Maginre  
 azur bi pmonraiue, ollaimna, bairv azur filuie n-ullaao  
 anna puiipion leir, azur euir blaet a boetana ari bun ann  
 ʒairv vo boetanaib an cinʒiri azur euʒ cuirvao vo teacit  
 aiz reir a elapborv, traet caicuiʒ re ceirve laete annran  
 tanapteaet rin v'imiciz re vo'n lapuavear, azur ir mari rin  
 comemioenuiʒ re a euairt tiomcioll uile n-ullaao, oir avu-

bairt re: Ann laetib Oilliol rianic iombrao na g-cean-  
 fear u'a cluar ais maó: Searbheann cuairt an miz eudan  
 na talman mar baal anna deargneart! Air an t-aóbar  
 rin fanuiz Oilliol uao a cuairt ais maó: Bióeao pmon-  
 raíoe, einfir, agus cae ais tigeaet uom foair go n-Dunf-  
 obairce. Ni caillrao blaet rioair a cuairte maefao ear  
 enuairib agus gleanntaib agus reolrao air clai uirgeao  
 n-ullaó air leup. Aet ann traet iocrao an miz le aingeao  
 gneateao ar a ciruelan fein an curaoar ata maetanac uo  
 fein agus a comóail. Tigeao an pobal agus faile ear  
 timcioll boeanna m-blaet. Dar cuireao tangaoar go veimin  
 ann foair an miz ann moirleuagib, bi a rrioraio lanfarta  
 bi brio agus luatgair ann crioitib ullaó.

Cuair an miz go minic go Mun-n-ollam agus cuingiz  
 comrao le n-ollamnaib agus an t-aor og annaib agus go  
 n-dearbta bi'n miz rarta le caoi muinte agus fogluimte. Ir  
 annr na laetib reo u'atin blaet an t-aroeruinne go m-bri-  
 uine n-ullaó. An traet uo bi'n aroeruinne anna fuioe an  
 ceuo feaet u'eiriz an miz agus aoubairt: A aromaite  
 rioroaimie n-ullaó glaioitear air m-briuine le bui rari-  
 toil uo tairbaineao air an ceirt reo: Creuo ma rcriob-  
 tear air treaet n-olige n-ullaó na rocla: Na toirmearg  
 neao air a balleaó go m-briuine n-ullaó? Na bac don-  
 uine uao iareaoite a ceart air m-briuine n-ullaó?  
 Freagairaoar an t-aroeruinne le guet donfir: Seo, bioeao,  
 bioeao, agus uo bi mar rin. Ear n-deir blaet uo mizail



tpi baalaine píoio fuair Min an t-apollam bar, agus  
 poḡadap Allo Apollom ullao anna n-aic. Tpac oo mḡail  
 blaḡ re baalaine píoio ḡo ḡlan o'eus re, agus buo moir  
 an ḡeupḡuil caointe a o'eipḡ fuio talman ullao annōiaḡ  
 an mḡ, oir buo oeaḡmḡ ceapc piopeaḡnac e. Moir pait  
 maccaom mḡ o'e'n plioct buo ionmolta 'na e. Seapcann a  
 capn air leipce ḡ-Cluaineic. Tap n-oer bar m-blaḡ oo bi  
 n-apocpuinne n-ullao ḡlaioḡḡe ḡo m-bpuiteine aḡc ann  
 tpaḡc moir tainic Cairbpe mac m-blaḡ o'fan re ann Oun-  
 foberce, uime rin trialleap na ppuonpaiḡe agus na maite  
 ḡo n-Ounfoberce ann oiaḡ Cairbpe, agus com luac ḡur  
 cuailuḡ Cairbpe ḡur buo e fein mian agus poḡa n-ullao,  
 aoubairc bioeao mian ullao comlionta. Cuireapc rrian  
 agus oiolao air a capall annor ḡo puocao re marcuḡe-  
 aḡc ḡo o-ti'n m-bpuiteine aḡc oubairc Cairbpe: Foil anoir  
 tḡcann oioḡear luac ḡo leor fuibalfao Cairbpe air coir ḡo  
 m-bpuiteine n-ullao. Oo bi Cairbpe poḡaḡce le ḡuḡ aon-  
 fir anna mḡ fori ullao. Air la na poḡta fearuḡ mire  
 Allo Apollam n-ullao agus aoubairc: ḡo oearbḡa beio  
 Cairbpe puantaḡ apoflataḡail mar a plioct? Ir e ppea-  
 ḡair Cairbpe an mḡ: Anne nac leḡcear ann pcpioḡtaib  
 eoḡao Ollaman b-foola: Oalleann molaḡ ouine? Tpac  
 luioear Cairbpe faoi a capn ḡeibfao re bpeit ppuonac.  
 Agus oo ḡlac mire Allo mo fmaḡcuḡao ḡo numalaḡ oir  
 ḡan bpeus bi'm ciontaḡ aḡc ann tpaḡc moeiprin bi bpuo  
 oim faoi eaḡna 'n mḡ Rigne Cairbpe cuairc tpiḡ ullao.



uomāin 4199. ƿaoi Nuaiō ƿionnƿail. Aƿur Oǵiǵia, an tƿear  
Rion c32. aƿur annal, ǵ-Cluain-mic-noir.)

Iar m-bar Aƿoƿear cƿuintear aƿoćruinne Muḡain ari  
m-bƿuicēine aƿur moǵaƿar bƿear mac Elim anna mǵ ƿor  
Muḡain. An tƿaē ceuona cūaiōeaƿar cƿaōaiōe luaiōe ari  
ƿuio na n-ƿriḡone aiǵ ǵlaoiē le na cēile an t-aƿoćruinne  
ǵo n-aƿoƿeoḡiaō u-Teaēmoiri Tābairēa. Ari an ceuo ƿeaēē  
bi Nuaiō mǵ ǵaalen mac Oilliola mic Siorna moǵaiǵte  
anna mǵ ƿor ƿriḡon. Tāri n-ōeir cēilaḡiaō moiriēir u-  
Teaēmoiri aƿur moiriōmoiaō na n-ƿaēēria ari lior Tābairēa,  
leiǵeaƿar ƿocla tƿeaēō na n-oliǵe ar aƿo aƿur leaḡar  
na n-Aimriēe. Aƿur uo ǵlaoiōeaƿar na buiḡoiuōe amaē:  
Seapēann neaē ari Tābairēa aiǵ iaieaō a cēair? Nior  
ƿreāǵair aon ǵuē, uime rin cūaiō an t-aƿoćruinne amaē  
aƿur bi uiriā na n-aƿoƿeoḡiaō oƿuiroǵē. Annriān ceitriē-  
ḡiaō baalaḡin uo mǵail Nuaiō ƿuair Allo an t-aƿoollaiḡ  
bar. Suiōeaƿar na ollḡana uaō Mur-n-ollaiḡ Oƿuimriēiē  
aƿur uaō Mur-n-ollaiḡ Oƿuimḡoiiri aƿur uaō Mur-n-ollaiḡ  
Ounfoberēe ann comēionol aiǵ Ounfoberēe, aƿur moǵaƿar  
Upla 'nna n-aƿoollaiḡ Ullaō. Seo ƿceul Nuaiō ari b-ƿaō  
a mǵail: A ƿuile claonta ari an talaḡ, a cūaer ƿarǵte  
uo ƿoclaib mbeil na ǵ-cromƿear aƿur a ḡein ari ƿeoćrain  
tƿiō tiriḡonaib an aoōair. Ni cēannuiǵeann leiſ ceol no  
ḡonce no an ƿeilǵ no ƿceulta na nallioe, ƿapeann a  
iſeiri aḡain a cēairlaēari ƿuin na ǵ-cromƿear. Anoiri ƿor-  
uiǵ bƿear mǵ Muḡain Aona oearbḡiur Nuaiō uime rin an



meuo de Ḥaalen nar mḡaileann na cromfīr mḡaileann go cinte bḡear mḡ Muḡain. Ann traēt ciō nac o'ātin bḡear na ollamna le na t-aoḡ oḡ oo munaō ann eoluir aḡur poḡluim na n-eaḡna, niōeirrin tpeoruiḡ re t-aoḡ oḡ Muḡain aḡur Ḥaalen go clirōe aiḡ reilḡeāō aḡur elitōoḡānt ann cleaḡaiḃ ceoil aḡur mionce aḡur oo beit lāmēuctāc ann euētḡaiḃ na ḡ-comlann. Maḡeann ullāō ann poḡ aḡur ruaiḡnear faoi Caiḡḡḡe an mḡ. oir leaneann re go oubt-ḡācāc ceim Eoāiō Ollamnan b-fōula. Maḡeann Nuaiō a comnuioe ann Teācmoḡ Ṭāḡarṫa. Tioceann apōcḡuinne n-Eḡḡione le na cēile go tḡācāmāil ḡāc tḡear baalain, aḡur beioeann na focla leiḡte vaḡ tḡḡmoḡ. Traēt oo mḡail Nuaiō tḡi baalaine oeug ruaiḡ re baḡ aḡur ni b-fuil moḡan ācēt ainm Nuaiō oo ḡcḡioḃ aiḡ leāḃar na n-aiḡḡḡe n-Eḡḡione. (Uāo Ċearḃḡuil ḡioḡḡeul n-Eḡḡ.)

An t-oētḡāo leāḃar an vaḡa caibioil. Riḡail m-bḡear mic Elim uāō iḃer naoi baalaine 516 go o-ti 507. (ḡeuc Annala Riḡeācṫa n-Eḡḡione, an l. Roī. an 60 ouileoḡ. Aoḡ an oomāin 4239. aḡur faoi bḡearḡiḡ aiḡ Ceuroṫiḡe. Annala ḡ-Cluainmicnoḡ.)

Aiḡ ḡuiōeāō oo apōcḡuinne Ḥaalen aiḡ m-bḡuiṫeine, bi Aoḡa mac Nuaiō poḡaiḡte anna mḡ foḡ Ḥaalen, maḡ an ceuona aiḡ ḡuiōeāō oo apōcḡuinne n-Eḡḡione ann apōḡeom-ḡāō o-Teācmoḡ Ṭāḡarṫa poḡavāḡ bḡear mac Elim uāō ḡlioēt iḃer anna naḡoḡiḡ. Leiḡṫear na ḡcḡioḃṫa aḡur cēil-

ձերսօսար մօրթէր Ծ-Տեճոմօր ճցւր մօրճօմօրսօ նա ռ-եճէրս  
 ար իօր Շձերէճ սօր տւրմօր. Ոօր յէճր ռեճ ար Շձերէճ  
 ար իսրեճօ ճ ճէրտ. ճցւր Ծ'իմէիճ ճն ճրօճրսսննէ ար յիսծար  
 ճօ տալան սուէճէ ճցւր ճեճճօսն ճ ճօսնսիւճ.

Երճ ճօ յիճար Շարիիէ ճէիիէ ճաճալնէ յիւճ ճօ Շարլճօ  
 ճւր յանի ճւրիճ ճօսիւծիսարլէ ար տիճիճ իօսծիօր սիճի  
 յօրտէ ճր իսրէր Ծսնիօիիւ. ճնրսն ճօս ճէճ ճի յէ օճ-  
 յի ճցւր ճարս. Ծիօսնսիճ ճն ճիսօ յիսօ ճր ճիօսն ճար նա  
 մարս ճեճէ ճ իսիւճար իօրէր նա ռ-Շրիսօնէ. Շօնարիճ Ուիլտէ  
 ճցւր ճ ճլան նա յի ճի յիւծ իսնճիիսրտէ ճնրսն մօրիօսն-  
 տիճ ճսնարիճանիճ. Ուիւճար ճօ տարսիճ ճօ ճօսնրսնիճ  
 ճցւր յօրսօսար ճն յսրիսօն ճէճ սօս տիճսն նա ճ-հարիճ.  
 Իսր յիս յիօրսիճ Ուիլտէ նա ճօսիճիսիւճ ճ'ճ իս-ճօճանիճ  
 ճցւր ճիս ճ ճէսնրճէճ ճիսօ ար ճօրս սօիճ. ճցւր մար  
 լճիսօսար լէ նա ճէլէ ճի յի սլլճօ ճննա ճիօսիօլլ ճիճ  
 տիճրիսն ճ ճօրսօ. Երս ռ-իւր իւէ 'ճւր օլ ճցւր յիւճ  
 ճօ ճէսնճօ յիսիս Ուիլտէ: Շէ'ր ճսօ ճր յիիւէ ճ ճեճ-  
 յի? ճցւր յիւճար ճէսն ճճ: ճտա մսիսն սօս ճրիւտէսն  
 ճցւր ճսծարտ Ուիլտէ լէօ: Ոճ'ր ճսր տօլ է յիճրսսս  
 ճօ սսն ճն յիճ, լէր յիս ճիսնի ճօսն եճլճ ճցւր տիօրիւճ-  
 ճիօրս ար նա օլլճօիճ ճցւր ճսծարտ ճէսնէլէ Ուիլտէ ճօս  
 իսիւճ ճւր ճիսլլսիճ յէ ճն յիւճիօր ճ ճի օրիւճիճ: Ոճ ճիւճօս  
 յիւճիօր օրիսիճ ո ճ-հսլ սօ ճճար ո ճսօն սօ մճճար ոիսր  
 ճօսիսն սօսիճ 'նա 'ն յիճ իր ճէսնսիճէ ճն տէ յէրէր ճ յօճար  
 ճն յիճ ճտա ճր ճիօսն սլլճօ!

Τριᾶλλυῖς Νεῖλτε ἄγυρ ἃ βῆαν ἄγυρ Σεῖβ λε να ὀγφέα-  
 ραῖβ ἄγυρ ἀν γάρυρ γο Οὐνφόβερρε. Τριατ ἐανγᾶδαρ γο  
 γαῖρλαν ἀν μῖς, οὐβαῖρτ να ραμοῖμῶε ἄς ἀν πορῶμυρ:  
 Συρ ραῖβ Καῖρβρε ἀμυῖς αἷς ριαῶᾶ ἄγυρ ἐλῖτῶαργᾶῖρτ. Δῖρ  
 ρῖλεᾶῶ υᾶῶ ἀν τ-ρεῖλς ὀο'ν μῖς ἄγυρ ἐλῖαρτεᾶντ ὀε να  
 ρεᾶραῖβ, ἀοὐβαῖρτ: Ταῖβαιρῶ ἐυῖᾶμ ἄγυρ ραῖλτε ἐαοῖμ ὀοῖβ  
 ἄγυρ ἀν μευο ἃ ἐᾶνῖε leo ἀνν m-βοτᾶναῖβ ἀν μῖς. Ο'μῖρῖν  
 ὀο'ν μῖς ἀν ἰμνῶ ἄγυρ ἀν ραῖτῶῖορ ἃ βῖ Δῖρ να κοῖμῖς-  
 ῶῖβ γο μορῖμορ ἐᾶρ n-ὀεῖρ ρευῶρῖντ να τρευν ἐᾶτᾶ ἄγυρ  
 να κοῖλᾶνντᾶ ἀρμῖγλευρτᾶ, λοῖρῖαῖς λε λῖρῖεᾶῶᾶ ἄγυρ υῖᾶᾶ,  
 βῖ 'ννα ἐῖομῶῖολλ Οὐνφόβερρε. Οὐβαῖρτ ἀν μῖς Ταῖβαιρῶ ἀμ'  
 ρῶῶᾶρ ρῖᾶῶ ἄγυρ τανγᾶδαρ ἀρ κοῖᾶρῖ Καῖρβρε, ἄγυρ con-  
 ἀνῖρῶ ἀν μῖς ἀν τᾶομ ραῖτῶῖορᾶ ἃ βῖ ἀρῖτᾶῖβ οῖρ ἐρῖτεᾶδαρ  
 λῖρ ἀν ἐᾶγλα ἄγυρ αἷς ρμῖγεᾶῶ ὀ'ᾶτῖν ἀν μῖς ὀο Νεῖλτε:

Ἀββαῖρ leo να βῖῶεᾶῶ ἐᾶγλα οῖρῖαῖβ τοῖγεᾶῶ βῖρ ρῖᾶῖμ-  
 νεᾶρ ἀνοῖρ ρᾶοῖ βοτᾶναῖβ ἀν μῖς ἀμᾶραῶ ὀευνρᾶῖμ ἐοῖρῖᾶῶ  
 λῖβ. Λᾶρᾶῖᾶᾶᾶᾶᾶ οὐβαῖρτ Καῖρβρε: Τρεορτῖγῖῶ να ρῖρ κοῖ-  
 ῖςῖρῖῶ υο ἀμ' ρῶῶᾶρ ἄγυρ βῖ μῖρε Ὑρλατ ἃ λᾶτᾶρ ἀν μῖς  
 ἄγυρ λεᾶβᾶρ να n-Δῖμρῖρε ρῖᾶργᾶῖλτε ἀνν μο ἐοῖννε, ἐᾶν-  
 γᾶδαρ να ρε ὀγῖρῖ ἀο γάρυρ. Νεῖλτε ἄγυρ Σεῖβ ἀρτεᾶῶ ρᾶν  
 ρεοῖρῖᾶῶ μῖς ᾶτ ὀ'ᾶν βῆαν Νεῖλτε ἀμυῖς μαρᾶοῖν αἷς  
 οὐρρᾶ m-βοτᾶ 'n μῖς ᾶτ ἀοὐβαῖρτ ἀν μῖς: Βῖῶεᾶῶ ἀν  
 ὀεᾶγῖβῆαν υο τῖγεᾶᾶτ ἀρτεᾶῶ κοῖμ μαῖτ ἀννορ γο γ-ἐᾶῖρᾶῶ  
 γῖρ ρῖρε ρεῦλ να b-ρεᾶρ ἃ ρᾶορῖᾶῖς ρῖ υᾶῶ ρεοῖρῖ να ὀ-  
 τῶνν, ἄγυρ ὀο ρῖῖῶε Καῖρβρε ἄγυρ βῖ μῖρε Ὑρλατ ἀννα ρῖῖῶε  
 ἀνᾶῖε ὀο, ἄγυρ ἐᾶνῖε βῆαν Νεῖλτε ἄγυρ να ρῖρ ἀννα



ƒearaðo ar comair an miz, aoubairt Cairbhe: An rceul go minic inrte ció go tuirreann re an rceulíóe, tabairreann luatǵair vo cluair cáe an ceutuar? Súiúó riar. Deair-caotar na comizǵuríóe air a éile le—n-ionǵantar, aǵur baǵair bean Neilte voib: Cao tuize nae ruióeann ríe riar?

Anne nae éuairleabair aetn an miz, aǵur ruióeabair riar ni air na ruióeacanaib aet air an talam. Ir an rin ceirtuiz Cairbhe: Ce'ri buó ar ríe a óeǵǵir? Aǵur rearuiz cean oe na oǵlaib aǵur aiz eiriz a ǵuē aoubairt: Ir e mo óearbíraeair an rear reo, na ceirre vo ir óearbíraeie. ƒiao com maie, ir mac mo óearbíruir an ǵarur beuz, Anoir ni m-ƒao uao ƒionn vo éarlad go raib bponǵeall óearbíruir maear an ǵaruir aiz ƒaire go n-aonmar teae a óearbíraeair nuiz go ƒilƒao uao na énucaib, nuair éainic caea n-oǵlaoc ǵeibeabair i aǵur ioncúireabair leo ar éionn na tonntaib go lmenair. Air éuairleao an mioao a éarlad éainic teaeoirre ann ar n-óiaǵ, ǵlaoiróeamair ǵur iao reo mic óearbíraeair ar n-aearra linne. Leabreamar ar m-bairé air voamáin uirǵib nior ƒao go reutuir ƒreunǵaoie ar m-bairé ar reim oiric lmenair nuiz go tuitemair air ƒraiz na talman reo, air a ƒearamar anoir ar comair an miz. Tizeabair Neilte ǵur Sepb níbur muǵa oa caint aǵur comrao na n-oǵlaoc 'na 'n miz 'na n-úrlae ǵur bi Neilte ǵa min-uǵao voin ciall na b-ƒocla. Air emóenuǵao vo'n t-oǵlaoc a éaint oiruiriz re le taoe ǵ-Cairbhe ǵa ǵuie go ƒruaim-eileae: Ma cuirraio an miz rinne air ƒuibail annoir go

ʒeudiretʃamurone 'nn òiaʒ Inta, oir ir air a ʒlun vo toʒað  
 moran. Freagair an nuz ʒo muirneac òo: Amarae maeruo  
 air riubail a leanb! Òo labair an nuz le Neilte ʒa maò:  
 Fiarpuiz uaeà ma fiorpuizeann ce'ri buò ar a n-aearaà?  
 Aʒur freagradar ʒur buò uao rlioaet na ʒaal uao bre-  
 oeean ʒaalaʒ tangadair. Tangadair ar n-aearaà ann lunn-  
 ʒaib na meacavoirneac aʒur na ceannuòeac ʒo bpuitean le  
 obruʒað ann oiròib aʒur ionaearaib na talman. Òo faoil  
 ceannuòe na b-feine ʒo ʒ-cuingfaro ar n-aearaà ʒeibte ʒan  
 luacfaotair annra na oiròib n-Dunmianaiʒ. Aet ann na lae-  
 tìb uo vo bpuir ar n-aearaà amae le foirnarit aʒur ʒluair-  
 eadair faoi meuraib m-baal le n-air uirʒib na maria moria,  
 aʒur vo mairi riao annran aic amaireamair anoir. Fiarpuiz  
 Cairbre focaì ve nuz na talman nior aetnuiz na fir don  
 leitioe, aet euailuiz ʒo maib caenfeair nibur airoe 'na na  
 cinfir a bi ar a cionn fein. Fiarpuiz an nuz ve ʒleur caeta  
 aʒur coʒað, euailadair ve na nioete reo, aet ve bpuiz ʒo  
 mairadair ʒairuo vo'n fairʒe mori ni maib cleaceteam caeta  
 no comlanna aca, biòeann ʒleo fao uaeàib. Ir iomua puo  
 eile fiarpuiz an nuz uaeàib aet ann tariaet bieadair voeol-  
 aiʒ ciò ʒo mairadair le air na fairʒe moria, nioeirrin nior  
 reoluizeadair ariam ʒo n-lmenep. i. ʒo n-oilean mlananaia.  
 Aʒur o'aetm an nuz voib: Tarpuizio anòiu ann boeananaib  
 an nuz, amarae teiròr air riubail. Aʒur aoubairit Cairbre  
 le n-Urlaet tabair vo na oʒlaib uile nio maetanae, aʒur  
 lon uao earlaò ʒo b-fuil riao fao uao a ealaam aʒur a  
 ʒaolmuntir.

Do bhonnuiḡ an nḡ nḡ eunḡ do mnaoi neilte aḡ do neilte e fein aḡur Serb bhonnuiḡ re reḡt beirḡ maite, aḡ nḡ: Glac iḡ reo mar nḡm buiḡciora uḡ bui nḡ aḡi fḡn an cinealtar do na deoraib lungbḡrte o'ar t-rliḡt ann cḡic eile.

Dubhradar na deoruḡe: So fearbuiḡ baal uile laete an nḡ, aḡur o'imḡgeadar aḡi riubail, aḡi tiḡeḡt uoiḡ so g-comnuḡe neilte fearruḡgeadar anḡiaḡ a baḡ aḡur feuc bi baḡc le lon aḡur uile nḡu maḡtanac uḡ cablac a nḡ, reir uoiḡ ann aḡ an curḡiḡ beḡ ann aḡi tanḡadar, aḡur bi baḡc an nḡ aḡ marcuḡgeḡt faoi anḡcḡi aḡi uirḡe na b-fḡrte.

Trialleadar na re fḡi aḡur an ḡarui arḡeḡ aḡi boḡo ann maḡairc moḡan de cloin na talḡan, reoluiḡ an baḡc ar cionn na n-uirḡeḡ uo'n iorḡi aḡur bi roḡ aḡur ruḡm-near aḡi a fḡirḡion aḡt aḡḡain aḡi fḡn lḡta a bi caile.

Anḡran aḡmḡi rḡn cuḡt coḡrḡ moḡi de'n rcelḡp uḡo baḡi Ronarḡ uo rcaib riar claoḡ caoiḡ moḡi na t-rleibe aḡur nḡi rḡao nuiḡ so rcauiḡ re e fein ar cionn an maḡ, de bḡiḡ ḡur tarlac so n-oban faoi uoḡadar na n-oiḡe, rḡi-oruiḡ rḡi teḡḡaiḡ na ḡaal ḡa marbaḡ uile neac anḡaib. Anoḡ bi la n-arḡḡuinne o-Teacmoḡ Taḡarḡa aḡi lam, rḡaluiḡ Cairḡbre 'ḡur a fḡirḡion ann, an rḡac nḡiḡ Cairḡbre Taḡarḡa reiruiḡ an ḡaoḡ aḡur cuḡuiḡ an fearḡonn ḡarḡmoḡ aḡur nḡḡne Cairḡbue rḡiḡeḡ anna boḡanaib iomḡa laeteḡ aḡur uo ḡlac re teinn aḡur o'far an ḡalar aḡi

niður meara, áður ouðairt Cairbhe gur buð a farðoil  
 áður a lanmian fein vo beir ann ullað, átt vo gurðe  
 Uplæt air an miz gób-farðao air Tábarta nuz go fuzgeað  
 re bireað átt ni farðao. De þuz fin gludaremar ionnruðe  
 Dunfobence áður Min ceanfear n-Árðoeaf áður mire Uplæt  
 ann comðeácta le furmuon an miz. Air oruougeað ouinn  
 go boðanaðib n-Árðoeaf norð euað Cairbhe niður furðe,  
 áður air cialluizgð vo go maib air ruett m-bair ouðairt  
 le Min áður liomra Uplæt: Trað euzfara, aðleauðigð  
 mo coln ran talam feo oir anne nað le n-Ullað Árðoeaf?  
 Áður vo tarainz Cairbhe a n-anal ðeigionað ann lub Uplæt.  
 Air bar z-Cairbhe cuir Min cupað luat le focal vo na  
 pmonraib áður maðair air Tábarta: Go maib Cairbhe marb.  
 Com luat gur cuailuz bneaf aronuz fin ænuz vo na  
 bulroirib: Glaoirð an t-arðruinne le na ceile ann arð-  
 feomrað o-Teadmori Tábarta. Áður aiz eimuz vo Aronuz a  
 laðar na n-arðruinne ouðairt: A comrugete áður a arð-  
 flait n-Þrione ata Cairbhe miz ullað marb. Luðeann  
 re anna coolam fuan ann boðanaib min ann Árðoeaf, rea-  
 reoðao bneaf aiz cairn z-Cairbhe áður o'eimuz an t-arð-  
 ruinne uile za mað: Siubailfinn gur fin fein le Aronuz.  
 Trað vo bi Aronuz áður na pmonraide áður maite áður  
 treunfluað annor le na ceile reio áður miz fadlen áður  
 pmonraide gur maite áður pmonra n-lbulgð, áður miz  
 ulltonnmátt áður pmonraide áður maite, bi an roðarao  
 mar armfluað gleurta ann lupeað áður armaid. Ir ann



rin o'eiriz Fionn mac buò rinne g-Cairbre aig maò: Creuo ma fagtear arma aghur ríada air tábairtá, aóleacfear Cairbre ann ullao, ghaóuz pporiao g-Cairbre roí aghur ruaimnear. Ní reinnfeair caíriann ar éionn Cairbre, ní buò gneat vo ruilí cloin ullao vo óearí air comlanta arm-gleurtá trát eirizeann eugcaointe tióméiolll cairn an ruz.

Oe bhuí rin fagadar arma aghur uile orneir caíá air tábairtá aghur aig gleurugaó iao fein ann bhaíab cpor-óeacáib gluaireadar air aghaó. Vo bí cairn g-Cairbre veunta, bí mire Uírlat aig feinm an eugcaoin, ció traeat ir fearadan file n-Avoóear no éan na focla. Anne nac b-fuileadar amearí rcpobtaib na m-baio ann leabairlan mur-n-ollam Dúnfoberce? Fileadar aghuriz aghur uile mu-main aghur Gaalen aghur Ultonnmáet.

So Teacínor tábairtá, aet éuaíó comóail ullao go o-talam a éomnuíoe. Aghur air glaoic aghurinne go o-tí m-bhuíteine, bí Fionn mac g-Cairbre roígaigte anna ruz for ullao. Anuair vo ruzail Fionn don baalain amain, mar bí mire Uírlat leir annran reomíao ruzoa ann Dúnfoberce, oubairt re liom: Ar rcpuiofeair focla leabair na n-Aimrúie ann mur-n-llam íul a leigfeair ar agho rin m-bhuíteine? Aghur fpeagair mire: Ní rcpuiofeair. Ann rin o'áin an ruz: Leig voom laete g-Cairbre aghur leig me iao. Iar cluarfeant voib oubairt an ruz: So ceinte buò maíe gur buò mian liom na focla vo eirteat, oir nior rcpob Uírlat riar rceul na g-ceanfeair oz mír aghur Gleanaduinn? No 'n

oileápanatar ašur an t-riordhíad a bí aca air a céile? Freagair Uhlac óo: Bainean an rceul uo le rceibteib na m-bairt ann leabair na mann ata ann mur-nollam Dun-roberice. Doubaire an níg air. Ní cióimra don focal rceibte ran leabair ve tuitime rceilipe Ronairt? Ašur bí focal an níg ceairt, ašur uo rceib me an rceul riar an-na n-aic fein ann leabair na n-áimrhe ar comair an níg. Anuair uo nígail bhear aroiníg naoi baalaine fuair re bar. Ata a n-áinn rceibte air nól na níg aig glaoic “bhearraig” air. Oir doubaire: bí elim mo átar aroiníg ve bíníg inn go cinte ir mac níg bhear?

An t-octmáid leabair. Ann tpear caiboil. Rígail n-eóciad mic b-fionn uad rlioc 1t pmonra n-ibluad don baalain ámain. 507 go o-ti 506. R. C. Feuc air an cean reo Annala Rígeácta n-Erriune an 1. Rol an 60 ouileog. Air an domáin 4248. rai áinn eóciad Áptac’.)

Air éigeáct uo aroíruinne Mumáin le na céile air m-bruiteime bí Duac dearbhaatar bhearraig mošaište an ceu-feáct anna níg ar éionn Mumáin. An tpat ceuona mteadair cupaóide deáštappuige tpió Erriun aig glaoic nígte, pmonraíde, cinfir, ollamna, ašur tpeabona an pobail le na céile ann aroíomhíad o-Teácmor áabairt, ašur air ruióeáó uo ’n aroíruinne, o’eiríg an t-aroollam aig maó: A aroírlaite ata tpiódon Erriune pollam.

Δνοιρ βι μιαν αν κοινόαιλ λε φιονν μιζ υλλαό αννορ ζο  
 μιζαileoάό ρε αρομιζ, άέτ το έαριλαό αν ταριέ ριν ζο μιαιβ  
 φιονν αλλα λυθε αιρ α λεαββα τειnn, αζυρ ρευέ βι α τειν-  
 near ραμαίλ λε ταιμνευλ αν βαιρ, ο'φαν ρε ρεαλ μαίε μαρ  
 ουνε μαριβ άέτ αμμαιν ζο μιαιβ α έολn τειέ. Όε βμιζ ριν  
 βι έοέαιό mac β-φιονν υαό ρλιοέτ ιέ ροζαίγτε αλλα n-αρo-  
 μιζ ρορ έρριον. Αζυρ έυαιό αν τ-αρoέρμινne αμαέ αζυρ βι  
 μορoυρρα na n-αρoρeοmρaό oρμυoγτε. Όαρ τυρμορ έεileαb-  
 ραοαρ μορφειρ o-Teαέmορ αζυρ μορέomορaό na n-έαέτρa  
 αιρ λιορ έαβαρτα. έαρ n-όειρ na naoi λαέτε το ρυθε αν  
 τ-αρoέρμινne αν oαρa ρεαέτ, λειγτεαρ ροela λεαβαρ na n-  
 Αιμρiρe αζυρ τρεαέo oλιγε n-έρριone. Αιρ έρμoέnuζaό ζλα-  
 oíθεαοαρ na βυλρoιμυθε: Seαρεann neaέ αιρ έαβαρτα αιζ  
 ιαρεαό α έεαρτ? Νιορ ρρεαζαιρ αonneaέ. Όι na μορoυρρα  
 oρμυoγτε, αζυρ ιmέiζεαοαρ αιρ αζαίό ζαc ζο ταλαm α  
 έοmνμυθε.

Δνοιρ έαρoειρ το βειέ αλλα n-αρoριζ lan βααλαιν, αon  
 μιον αζυρ oα λαέτε ρυαιρ έοέαιό βαρ, oιρ ció ζρana αν  
 τ-ιοmρaό, oειρτεαρ ζυρ λοβέuιζ ρεol α έοιρρ ζυρ e ρορ  
 βeo. Ιomέuιρeαοαρ α mεuοcean leo ζο ουιέce n-ιβλυζaό  
 αζυρ αoλεαέeαοαρ ann, oεαρέeann α έαρn αμαέ άρ έιονn na  
 μαρa μορa annaice λε Όuncieρnma.

Αν τ-oέέmαo λεαβαρ. Αν ceιτpemαo caίβoιλ. Ριζαίλ  
 φιονν mic ζ-Caίρbρe μιζ υλλαό αρομιζ ρίce βααλαιne 506  
 ζο o-τι 486 R. C. (Μαρ αν ceυona ρευέ Annaλα Ριζεάέτα  
 n-έρριone. Αν. 1 ρoλ αν 60 ουileoζ. Δοιρ αν Όoμαιn 4249.  
 Ραoi αινm φιονn mac βρaέa.)

Διη βαρ Εοδαὶο n-αρριμζ, εἰαινε αν τ-αρὸερμιννε αηνα  
 ϋιὸε ϋαν αρρφεομῖαο, ο'ειμζ αν τ-αρὸολλαμ αιζ ηαὸ: Α  
 αρὸπλατε ατα τριὸαον αρριμζ n-ερριμνε πολλαμ, ερευο ιρ  
 αιλ λιβ? Αγυρ οο βι ϋιονη ηιζ υλλαὸ ηοζαιγε ανη αον-  
 ϋεαετ οο βειε αηνα n-αρριμζ ϋορ Ερριμω. Ιαρ κομλionaὸ αν  
 τυρμωρ οαη ηα ϋερμωεταιβ, αγυρ εειλαβῖαὸ αν μωρዑειρ αγυρ  
 κομωραὸ ηα n-εαετῖα, εριὸεηιζ αν τ-αρὸερμιννε αν οαηα-  
 ϋεαετ, αγυρ ϋεαηηαοαη αμ-βαλε ζο ταλαμ α κομνυὸε.  
 Τῖαλμζ ϋιονη ζο Ουνዑοβεηε, αγυρ οο μαιρ ϋε ανη υλλαὸ  
 ηα τῖη βααλαηε υαὸ ζο τῖαε α ηοζεα μαη αρριμζ. Ριζηε  
 ϋε εuaiρτ ειομὸιολι υλλαὸ ζαὸ βααλαη αιζ ιὸε αν ευρὸορ  
 αρ ειρτελαν αν ηιζ μαη βιὸ ζηεαεεαε. Ζλαὸ ϋιονη λαεε  
 n-Εοδαὶο Ολλαμνα β-ዑουλα μαη ϋαμπλα οο ϋειη, ηιοηῖαιβ  
 αονὸυηε οε'η ϋλιὸετ ηιβυρ αρὸπλατεαμαιλ, μωρηαηαλεαε, ϋιορ-  
 αιγεαηταε 'ηα ϋιονη. Ατα α υιλε ϋοαλ ηα ϋιοηῖμνε,  
 ατα α ϋλιζε ϋλιζε ηα εειρτ. Ανοιρ οο εαηλαὸ αν λα οο βι  
 βααλαηη οαηα ηιων ο'α εεαε μῖεαρ. ι. Αγουρτ ανη τῖεαρ  
 βααλαη οε ηιζαιλ β-ϋιονη μαη αρριμζ ζυρ εἰαινε τῖευνዑεαρ  
 αγυρ υιρ ογλαιζ ζο Ουνዑοβεηε. βῖοεαοαη ζλευρτα μαη  
 ζαιρὸυὸε, ϋιαεα αιρ α ὀεαρζυαιληηιβ αγυρ ελεαοεαμια αιρ α  
 εαοιβ λεαηητε λε τῖη ζιολλαιβ ιομὸυῖε α λαηητα αγυρ α  
 τυατε-εαεα. Εαηζαοαη cum ϋοζ. Αιρ τιζεαετ οο'η κομὸαιλ  
 α ϋὸεαρ αν ηιζ, ιρ e αουβαιρτ αν τῖευνዑεαρ: Ιρ μῖρε  
 Τῖηλοηζ μαε Ζλαηρ οε εεανዑεαηαιβ m-βῖηιεαν α ϋεαηεαηη  
 ανη οο εὸμαη Ο α ηιζ! Ιρ μαε βῖηειητ εηዑῖη Οῖηβααλ αν  
 ογλαὸ ϋεο, αγυρ ιρ μαε οεαηβዑῖηηε αν τ-ογλαὸ υο. Εειτῖε



baallaine uad̃ fion t̃angad̃ar f̃in ciomainte le anfað aʒur  
 conntaib̃ ʒo u-ti'n talam̃ reo uad̃ b̃ruitañ uar̃ foclaib̃ a  
 cuailuig̃ b̃reint̃ aʒur ʒo raib̃ m̃ig̃ uilecomeuctac̃ cat̃buaið-  
 eac̃ ʒa m̃igail̃ clañ na talmañ. Aʒur ʒur̃ buð ʒaal̃ Scuit̃  
 iʒer̃ bunad̃ uo clion na talmañ reo f̃lioct̃ iʒ-b̃reoc̃ean  
 taob̃ f̃iar̃ uo buarce, aic̃ anar̃ mairead̃ar ar̃ f̃ionf̃ionuðe  
 anñ alloio. Tangam̃ar uad̃ b̃reint̃ ar̃ ʒ-ceanfear̃ le rað:  
 ʒo maireanñ nam̃ao an ʒaal̃ anñ tiʒtið uainʒte le'ri taob̃  
 uad̃ ðear̃ anñ raðair̃c̃ ar̃ n-ðearf̃uile ta'n f̃airʒe taob̃  
 f̃iar̃ uuiñ, aca boçana 'n ʒaal̃ f̃ear̃m̃uig̃te ʒo tana uo'n  
 ior̃et̃ir̃ Teiðeanñ an ʒaal̃ Scioct̃ amac̃ annaʒaið a çeile ʒo  
 minic̃ ac̃t̃ biðeanñ an nam̃ao uleiʒte le na çeile ann-  
 donfeac̃t̃.

Air̃ an t-aðbar̃ f̃in cuĩr̃ b̃reint̃ muir̃one çuʒac̃ le rað:  
 A m̃ig̃ na talmañ reo, taðair̃ com̃air̃c̃ aʒur com̃ʒnioñ uo uo  
 ðear̃b̃raçar̃aib̃ anñ aʒaið a nam̃ao anñ a çalam̃ra 'ʒur̃  
 com̃ʒnioñf̃að rað leac̃ anñ aʒaið doñ nam̃ao a cioc̃f̃ao  
 aig̃ ionñf̃uioe uo çir̃monaib̃.

Air̃ çmoçnuʒad̃ a çaint̃ leaʒad̃ar na ʒiollaiðe tuaiçe  
 aʒur̃ lannta anñ foçair̃ b̃-fionñ, anñ f̃in uðair̃c̃ Tir̃lor̃ʒ:  
 Seo çuʒao ʒleũr̃ Ar̃ma aca aig̃ luçt̃ nam̃ao a çmoir̃eanñ  
 anñ aʒaið an ʒaal̃. F̃reaʒair̃ F̃ionñ uo: A ðeaʒlaoið  
 aca f̃er̃moçta air̃ çreaçt̃ n-uliʒe n-çir̃mone: Ni çual-  
 l̃f̃ao com̃lanñ na ʒaal̃ amac̃ ar̃ çir̃moñ ʒo uo. Çu-  
 ʒao focla na n-uliʒe. Uo b̃ruig̃ f̃in ni f̃eioir̃ doñ  
 cuĩnʒrað ac̃t̃ cuĩnʒrað na roiʒ uo beic̃ ioir̃inñ. le

na linn rin aoubairt fionn: Cio nac olirteanac do gadal na n-Errhione do gluar ann bui g-comhaid, nioeirinn b-feoir naac beio bui o-tiarar uiohaoineac ma iomcuirraora veag-comhairle air air go gadal bui o-talmhanra ais maó leo: Ir mar reo.

Labair fionn nuí ullao agur arioiú for Errhon: A gadal ibei rag balleac milteac na n-impire agur fiongola agur riubail rlige leactan caratuir agur carantair, bióeo lann le lann crioie le crioie, comlann le comlann, don-tuigte maraon. Deun mar rin a gadal agur beio rluag do namaro gan bnuí gabbailtar do cuir orpéaib. Eirt le foc-laió Eocaió Ollman b-foola buó gllice: A mic ir rofuargailte rogcuir uul le claon riar go rclaubuiúeacé, acé ir rofuargailte anóruaió an aipileao.

Mar an ceona riarruiú fionn rceul m-breint. Dub-araoar guri buó breint an ceanfeair, guri mac n-Oron uao bluar e, guri buó bluar an macóaoim treun a treoiruiú an gadal uao ionnaatarió na talman ann a maib geibte faoi aroceannuib na feine ann mion veignac na talman uao óear: Bainneann an comfiri leir an uara oio faoi breint, ni gnióeann na cinfiri donnió gan rior comhacóta agur g-comhairle na g-ciomfeair.

Riarruiú fionn annóiaú treacó na n-olige agur leabair na n-aimpire na gadal acé ann traéc nioi cuailóuig Tirlois ve don leiríoe. Éainic rceul an pobail uao beul go cluar ve bnuí rin ir beug a cuio eolur agur eagna. Dubairt

Fionn tarruigió liomra ann ullao for real agur bi clari  
 na morfeire peirte le idoran vo onoruao. Bi eadtra,  
 ceol, agur mionce teuda clarrasg sa fonnao agur canao  
 rceul na n-alloire. Seinneadar na bairt adhann m-banna  
 'gur b-fearmor. An caoi tainic rife tairna tonntaib mara  
 anon tabaridac le pairte leir a pairte farmor uao Dun-  
 mianaac annor go u-tarrinoao an leanb ceuo anal a beata  
 air a feuritan uuitce Eppion! Agur air fileao oi gur bog  
 ri'n talam mar bogao treunlaao a fearonun! Cruinneadar  
 na reilgoirte cum an t-reilg. ac leannadar Tirlois agur  
 a oglaig air coir, oir ni raib fion no cleactaem treunmar-  
 cuigeact aca. Air la n-imteaact. Tirlois o'actin Fionn:  
 Biueao tri carbada peir, cuao an ngs agur Tirlois ann  
 cean aca, na oglaig annran uara cean, ac bi'n trear  
 cean lionta le eudail mar bionntanar vo bpeint, leannadar  
 mar an ceudna cuig coin moa-pleige mar bionntanar vo  
 mac m-bpeint bi cata gceanfeair marcuigeact ann comve-  
 acta leir an ngs go u-ti lungpore na b-foirte, ait a raib  
 lung Tirlois. Douhairt Fionn le Tirlois: A Tirlois  
 craouigeann mo epoidera go b-puil ainpior com trom anna  
 luite air talam na gaal ann bpuitan ve bng rin tract  
 reareann tu amearg pobal vo flioct abhair leo: Creuo  
 ma nac cuirpao ngs ullao.

Comlannta armgleurta cum cogao ruo toirneargta uari  
 olige ac cuirpao agur failte ma buo maic lib teactoirte  
 na roig. i. ollamna na n-eagna a muirpao uoib teagearg

n-Եօլսւր ճցւր րբո՞ժեա Ետեմալ ճցւր Եօճա՛ծ Օլլման Ե-  
 քօւա, ա՛տա և Ե-քօւա, ցի՛ծ Իձօ քեյն ճննա ճօւլամ քսան քօւ  
 ցարն, ճիշ մսւնե՛ծ յօճոյն յօ ցար քսան նա ցեյլե ճար և  
 մանտա՛ծ ճար քօւ Լաե՛տե և մ-Եաճա.

Մա մարքարօ նե՛ճ մար ար ցօրն յօ ճար ն-ձեյր և Եար,  
 Եի՛ծ և ճնն քօրԵօ ճնն քցուլտա՛ծ նա ն-ճարքիյե. Մա քիշնե  
 քե մօր եճճքի, Եի՛ծ և քքօրած քօր ճմեարշ յօճոյն! Եր  
 քիւ Եաճայնե սա՛ծ քօն Եի ցօլն Եօճա՛ծ Օլլման Ե-քօւա  
 ճօլեճճա քօւ ցարն ա՛տա և քեօլ ճցւր և ճնամա ցօմեարշտ  
 Լե Լսայքն և ճնեճլ, ճճճ ա՛տա ցեյշնե և քքօրած քօրԵօ!  
 Մար Լճար քօնն նա քօւա սօ Եի նա ցօնիցօրիւ՛ծ և քիւ՛տ  
 ցօլայի Լեյր ճն ցօնած յօ ցիշքիւն. ճնն քն ճօւԵարք  
 քօնն: Ե-քեօրն նճճ ցօմեյնեօճա՛ծ Երկօրիշ ճար ճն մեւս և  
 Լճարն քիշ սլլա՛ծ սմե քն ցարքարօ ճօ յեճճ մար քեօ:  
 Մի քճքար ճաճ մ-Յրսէտն ճմճճ ճար և յ-ցրիւնայն Լե ճճ-  
 ճիւտար յօ յեւնա՛ծ. Մա Երսէտն Լսճճ Եիլե ճար ՕրԵճալ,  
 Եի՛ծե՛ծ նա ճարքիւ՛ծ մար ճօնքի Լե ցօմայն ճն նամած  
 ճմճճ, յօ ճիւ ճօլեճճա և ճճարք յօյն քնն ցալամ. Եի՛ծե՛ծ  
 քքեւնիւ՛ծեճճ. նա Եի՛ծե՛ծ եճլա օրքե՛ճն. Եւշ քօնն Լամ  
 ցարնայր յօ Երկօրիշ ճիշ քա՛ծ: ճօ մ'Եի՛ծ քօլսր նա ն-եճլն  
 ճա քքօրիշա՛ծ Երն ք-քիշե, քլան ճցւր Եսա՛ծ Լի՛ծ! Օ'յօնն-  
 քիւ՛ծ Լւնշ Երկօրիշ և քեօլա՛ծ ճր ճօնն ճար նա մար, յ'քիլլ  
 քօնն ճցւր քարիւն ճօ ն-ՕւնիօԵքքե ճնտրճճ քեօ ճսայնե-  
 տար ճմճճ նա ցարճիւ՛ծ յեճճքարքիւ՛ծ մար Ես՛ծ ճնեճճ ճար  
 քսօ Երիւնե ճիշ ճլաօի՛ծ քիշճճ, քքօնրայն, ցարք, օլլման  
 ճցւր քքեճճօնճ 'ն քօճալ ճօ ն-ճրօքսիւնն յ-Եեճճօր ճճ-



[illegible]

Ծ'երից Ֆիոնն օգտը տոճարտ: Լեյքաւ Սրլաժ արտոլլաւ  
 ւլլաժ ան շարտեանտ ուլե ռ-արտըրսննե չաժ բոճալ Բանեար  
 Լեյր ան շարտ. Ծ'երից Սրլաժ ալ լաժ: Աճա Լեճալ ռա ռ-  
 Դարմար անոյր ան մար-ն-ոլլաւ ռ-Դեճարտ Դարմաժ Երիքաժ  
 Սրլաժ լաժ ար Լաճար. Լարմարմաժ ալ արից ռո Սրլաժ Լեյ  
 ր ռա բոճա ար ան բոճա ւաժ'ն Լա Դ Եանու Դրլոյց չո-ն-  
 Դարմարմաժ ռից չո ռ-Դարմարմաժ ր ար ար ար Լուց.

Διη ἐπιόχουζαὸ ἀ λειζαὸ το Ὑπλάσ'επιγ' ἀν τ-αποῦρ-  
 inne uile αἰγυρ αἰγ claonaὸ ἀ ἐν pineaοαρ ἀ λαμα αμαῶ  
 το αρομῖγ. Αἰγυρ αουδαίρε Denan αρολλαμ τ-Teacmop αρ  
 αρο: Ὡο cinte ατα ppiopaο Eoḗaὸ ollman b-foota ann  
 Fionn mac ḡ-Cairbre! Ανουαρη το μῖγail Fionn reaḗt baal-  
 aine fuair Ὑπλάτ bar. Ann rin μῖgneαοαρ na ollamna  
 Ὅρuiimmopir, Ὅρuiimrḗmḗt, αἰγυρ Ὅυνrḗoberce comḗionol ann  
 muir-n-ollam Ὅυνrḗoberce αἰγυρ μoḡαοαρ beirto anna n-αρο-  
 ollam Ὑλλάὸ ann αιτ Ὑπλάτ.

Διὶ ἀν τ-δονίμῳ βάλαιν θεὺς θε μῖγαίλ β-ῖονν ὀ'εὺς  
 Δοῦα μῖς ῖαλεν ἐπὶ ὀεῖρ μῖγαίλεαδ δον ἀγυρ ρίε βάα-  
 λινε, ἀγυρ διὶ τῖεαδτ το n-ἀποδρῖννε ῖαλεν le na ἔελε  
 διὶ m-βρῖντεῖνε μαγναιρ, ποῖαοαρ οἰλλῖοι mac Δοῦα'ννα  
 μῖς ἀρ ἔῖονν ῖαλεν. μαῖρεανν ῖονν διὶ ἔαβαρτα, το

cuir re Seana<sup>a</sup> a mác anna fúide ann aic m<sup>g</sup> ann ullao  
 agus cuir re cínfir lárígal agus Arto<sup>a</sup> anna fúide tao<sup>b</sup>  
 le Seana. Mídeirrin tigeann Fionn gac baalain go Dun-  
 foberce. Ata Fionn fíoríuinte ann ríreagaid<sup>a</sup> teuda g-cla-  
 reac an ceoil. Ata a eic agus a coin ir fearr ann uile  
 n-Erri<sup>a</sup>one. Tabair<sup>a</sup>ann re comairc<sup>a</sup> do'n las cuireann re na  
 cionfir<sup>a</sup> faoi rma<sup>a</sup>ct, cuingúigeann re na bpeiteam<sup>a</sup>na taoib<sup>a</sup>  
 rti<sup>a</sup>g do'n olige Maiteúigeann an arto<sup>a</sup>ior gac trear baalain  
 do n-Ultonnmáct. Teir<sup>a</sup>ann cior<sup>a</sup>de n-Ullao, Ultonnmáct  
 agus Seintir na b-fearígneac amac ann gíao<sup>a</sup> do Fionn.  
 Triac<sup>a</sup> do m<sup>g</sup>ail Fionn o<sup>a</sup>ct baalaine deus dou<sup>a</sup>baire le Sea-  
 na: A mác Cíomra an<sup>a</sup>ao aig eir<sup>g</sup> ann Saalen agus  
 Mumain. Cuir na comlannta go minic tri<sup>a</sup>o cleac<sup>a</sup>team<sup>a</sup> na  
 co<sup>a</sup>gao<sup>a</sup> mar an ceuna n-ullmuig<sup>a</sup> an marí<sup>a</sup>flao<sup>a</sup>g agus an  
 ca<sup>a</sup>ta fíao<sup>a</sup>goiríoeao<sup>a</sup> agus ur<sup>a</sup>cuireao<sup>a</sup>. Air m<sup>g</sup>ail do Fionn  
 naoi baalaine fíao<sup>a</sup> cuir re amac curao<sup>a</sup>íoe<sup>a</sup> deag<sup>a</sup>laoite air  
 fíao<sup>a</sup> Erri<sup>a</sup>one le lici<sup>a</sup>uib<sup>a</sup> aig íao<sup>a</sup>: Triac<sup>a</sup> tioc<sup>a</sup>rao<sup>a</sup> baal anna  
 teac<sup>a</sup> ímarí<sup>a</sup>gíe<sup>a</sup> cuin<sup>a</sup>neao<sup>a</sup>ar m<sup>g</sup>íe<sup>a</sup>, p<sup>a</sup>uon<sup>a</sup>raíoe<sup>a</sup>, cínfir, olaí<sup>a</sup>na,  
 agus treabao<sup>a</sup>na 'n<sup>a</sup>obaí<sup>a</sup>l ann arto<sup>a</sup>feomíao<sup>a</sup> o-Teac<sup>a</sup>om<sup>a</sup>í Tab-  
 airta ann íoc<sup>a</sup>air b-Fionn arto<sup>a</sup>m<sup>g</sup> Erri<sup>a</sup>one. Ta<sup>a</sup>ir deir ceu<sup>a</sup>  
 reac<sup>a</sup> na n-ar<sup>a</sup>o<sup>a</sup>íuinne, im<sup>a</sup>ígeao<sup>a</sup>ar amac le ceila<sup>a</sup>bíao<sup>a</sup> mo<sup>a</sup>-  
 íe<sup>a</sup>ir o-Teac<sup>a</sup>om<sup>a</sup>í agus mo<sup>a</sup>ícomíao<sup>a</sup> na n-eac<sup>a</sup>tra air líor  
 Tabair<sup>a</sup>ta. Ano<sup>a</sup>ir uao<sup>a</sup> ta<sup>a</sup>íla<sup>a</sup>o go íaib<sup>a</sup> an naoimí<sup>a</sup>ar triac<sup>a</sup> do  
 fúide an t-ar<sup>a</sup>o<sup>a</sup>íuinne ann lae<sup>a</sup>í<sup>a</sup>b b-Fionn, uime rín fear<sup>a</sup>m<sup>g</sup>  
 Fionn an mo<sup>a</sup>íe<sup>a</sup>ir agus mo<sup>a</sup>ícomíao<sup>a</sup> na n-eac<sup>a</sup>tra air íao<sup>a</sup>  
 t<sup>a</sup>í naoimí<sup>a</sup>ar lae<sup>a</sup>íao<sup>a</sup>. Air c<sup>a</sup>íoc<sup>a</sup>nuíao<sup>a</sup> do fúide an ar<sup>a</sup>o-

έρμιννε αν ναμα ρεαότ. Αςυρ αϊς ειπύς το αρόβρεϊτέαη η-  
 Ερμιννε, ρεαρυίς ρε αιη ελριβορο α λαταρ να η-αρόέρμιννε  
 αςυρ το λεις ρε αρ αρο τμαότ ολίγε η-Ερμιννε αςυρ τυρμωρ.  
 ταναρτέαό, λαριναμαρϊ ρεαρυίς Όεηαν αςυρ λεις ρε αρ αρο  
 ρεριοότα η-Εολυιρ αςυρ λεαβαι η η-Αιμριπε Σααλας, αςυρ  
 αιη αν τρεαρ λα λεις μιρε βειρω λεαβαι η η-Αιμριπε  
 η-Ερμιννε, αςυρ βι ζαο υιλε mein lionτα λε λιαόζαιρ. Έυαιό-  
 εαοαρ να βυλραιορδε αμαό αϊς αρόγλαοίς: Σεαρεανη νεαό  
 αιη Έαβαρτα αϊς ιαρεαό α έεαρτ?

Ηιορ ρρεαζαιρ αον ζυό. Ιρ ανη ριν έυαιό αν αρόέρμιννε  
 αμαό αςυρ βι μορδουρρα να η-αρόρεοηραό ορμιοζέε. Τριαλ-  
 λυίς Ριονη αςυρ να ρμιοηραιόε, εινφιρ, ολλαιηνα, αςυρ τρε-  
 αβαοηα 'η ροβαιλ λειρ ζο Όυνφοβερρε. Ανοιρ αιη ναμα λα  
 η-ιμτέαότα η-βααλ αηηα έεαό Τονηρεαό. ι. Όαμα λα  
 Μαρηα ο'ευσ Ριονη ανη Όυνφοβερρε. Ηιορ έρμιννυίς Ριονη  
 ανη τιζέτβ α λαόειρρε ευόαιλ οιρ ηο ηαιρζεαο ηο ηι ταηανς  
 ρε λε εειλε μαοιη, αρηειρε ροιηρτε ηεαμαρρεαμαό, οιρ βαζ-  
 αιρ ρε να ριρόιορα υαό μαρλυζαό να ζααλ εαόον μαίτευς  
 το'η Όαηααν τμαη ο'α η-αρόειορ. βι ζευρζυιλ εαοιητε ανη  
 υλλαό αςυρ βι Ερμιοη ρυββηροαό ανη όιας Ριονη. Ατα α  
 έαρη αϊς ρεαραό ταόβ ριαρ ρε εαρη Εοόαιό ολληηαν β-φοολα  
 αςυρ ζ-Εαιρβρε α αταρ. Ειό ζο β-ρυιλ α έοηη μαρβ, ατα  
 Σριοραο β-Ριονη βιόβεο.

Αη τ-οότμαρ λεαβαιρ. Αη κυιζμαρ εαιβοιλ. Ριζαιλ  
 Σεαοηα κυις βααλαηε ρευσ 486 ζο ο-τι 471. R. C. (Ρεεό

Annala Rígeadta n-Erriuone an. 1. pol. An 62. ouileos  
faoi ainm Seadna lonnarrmaid ašur Annala 5-Cluainmichoir.)

Tiact éainic aroéruinne n-ullaó ari m-bruiteine, rošad-  
var Seadna mac b-Fionn mic 5-Cairbrie, anna miš for ullaó.  
Ari tišeact le na éile vo n-a-roéruinne n-Erriuone ari  
šadapēa bi Seadna miš ullaó rošaište 'nna n-a-ro-miš ar  
éionn Erriuon. Vo éaplaó ann tpear baalam ve mišail  
Seadna, tiact bi aroéruinne n-Erriuone ari šadapēa šur  
bruétiš amac an anpaó vo éio Fionn ran ōear, bi a  
torpman ari fuio na talman. Éainic pocai vo cluair n-Duac  
mic bpearmiš a šoruiš veapbriu Seadna aš mió: labair  
Oilliol miš šaalen šo Duac miš Mumain aš mió: Ata  
ulconnmāct ašur šeintiri na b-pearšneact le ullaó ve b-miš  
rin ataro mibur laiope 'na rinne, bióeacó cuingraó iorimn,  
bióeacó an tmiur maraon. 1. šaalen Mumain ašur iblušacó.  
Anoir éuaró.

An pocai uacó beul n-Duac šo cluair Seadna. Mar  
šeall šo miš aroéruinne n-Erriuone ari šadapēa, o'innir  
Seadna pocla n-Duac vo šopl miš ulconnmāct. Leir rin  
aoubairt: Nuair vo bi roš for Erriuon muinuiš mo áairi  
vom cleacéteam 5-comlann aš mió: Cio nac tairouišeann  
anoir buó maiē ma cuirpear ari m'fuaš faoi reac ašur šo  
minic tmió cleapib 5-cošacó oir cióimra macari šoir ašur  
anpaó ran ōear. Bi ppioracó eašna ann mo áairi, ata'n  
neul vo bupreacó anoir ar éionn Erriuon. Bióeacó šopl



·Ni beirfaiso pphionfaisde no maite eirteact uoið rearfaiso  
teagearfz na n-ollan niður uilpe vo éloin ullao 'na ain-

·Ἡ βερίφατος προσηγορία τοῦ μαϊῦτος εἰρηδῶτος τοῦ βερίφατος  
τεσσεραῖς καὶ ἡ ὀλλομένη νῆσος τοῦτο τοῦ ὀλλοῦ ὀλλοῦ ἡ ἀν-

ځيږ نا ټ-ټومځيږ؟ ډو ټي ټرټډلوږ ډيږ ځيږن ټټوږن ټيږ  
 ټټيږنځ ځيږ ډن ځوځ، ټ-ځيږيږ ټو ځانځو ټرځيږن ځوځ ځيږ-  
 ټټيږن ځانځو ځيږنځيږن ډن ځيږنځيږنځ. ټوډ ځيږنځوځ ځوځ  
 ډوډا ځيږ ځيږوځ ځيږيږنځ ځيږ ډيږيږنځ. ټوډ ځوځ ځيږنځيږنځيږنځ  
 ټيږ، ځانځيږنځ ځيږ ټوځ ډيږنځ ځيږنځيږنځوځ. ټارځيږنځ ځيږ ټيږ ټيږ-  
 ځيږنځ نا ځ-ټيږيږ. ځيږيږنځ ډ ټيږنځيږنځ. ټي ډ ځيږنځ ځيږ  
 ځيږنځ ځيږيږ ټارځ، ټيږنځيږنځ. ډو ټي ډ ټيږنځ ځيږ ځيږنځ  
 ټيږ. ځيږنځ ټيږنځ ټيږ ډنځا ځيږنځ، ځوځ ډنځا ځيږنځ، ځوځ ډنځا  
 ډ ټيږنځ ځيږ ټيږنځيږنځ ډ ځيږنځ، ډيږنځ ځيږنځ ټيږنځ ځيږ  
 ټيږنځ، ځيږنځ، ځيږنځيږنځوځ ډوځ ټيږنځ ځوځ ځيږنځوځ ټيږنځ.  
 ځيږنځ ډنځ ځيږنځيږنځ ځيږ ځيږنځ ځوځ ځيږنځ ډ ځيږنځ ځيږنځ  
 ځيږنځ ټيږنځ ډنځ ټيږنځ. ټټوځ ټوځ ټيږنځ ځيږنځ ځيږنځ ځيږ  
 ټيږنځيږنځ ټيږ ځيږنځ ډ ټيږنځوځ، ټيږ ځيږنځ ځيږنځيږنځوځ  
 ټيږنځوځ ټيږ ځيږنځ ډنځ ځيږنځيږنځ ټيږنځوځ نا ځ-ټيږيږ.

ټيږنځيږنځ ډنځ ځيږنځوځ ټيږنځ ډنځا ټيږنځيږنځ ټټوځ ځيږ  
 ټيږنځوځ ډوځ ځيږ ځيږ ډوځ ځيږنځ ځيږنځ ځيږنځ، ځيږنځ ټيږنځ ځيږ  
 ځيږنځ ځيږنځ ټيږ ځيږنځوځ ځيږنځ، ځيږنځيږنځ، ټيږنځيږنځ، ځيږ-  
 نځيږنځ، ځيږ ځيږنځ ځيږنځ ډنځا ټيږنځيږنځ ټيږنځوځ ټيږنځوځ  
 ځيږنځ ځيږنځيږنځوځ ټيږنځيږنځ ځيږ ټيږنځ ځيږنځ ډ ټيږنځيږنځوځ  
 ډوځ ټيږنځوځ! ډنځيږ نا ځيږنځ ځيږنځ ځيږنځوځ ټيږ ټيږنځ-  
 نځيږ ټيږنځ ډ ټيږنځيږنځيږنځ ټيږ ټيږنځيږنځوځ ځيږ ټيږنځ ډنځا  
 ټټوځ، ډيږنځ ټيږ ځيږنځ ځيږنځ ټيږنځ ټيږنځوځ ځيږ ټيږنځ.  
 ټيږنځيږنځ ټيږنځ ټيږنځوځ ځيږ ځيږنځوځ ډ ټيږنځيږنځيږنځ ټيږنځيږ  
 ټيږنځيږنځ ډوځ ټيږ ځيږنځوځ ځيږ ځيږ ټيږنځ نا ټيږنځ، ډيږنځ  
 ځيږ ځيږنځ ټيږنځ ټيږنځوځ ځيږنځوځ ځيږنځوځ: ټيږنځوځ. ټيږ-  
 نځيږ نا ټيږنځ ډنځا ټيږنځ ټيږنځ ځيږنځ ډنځ ټيږنځوځ ډنځ

te tairrúigeaí an tairmeargáó. Ma tlocraio Siopna la a  
 éint go bočanaib a óearbhačar, ašur ann rin ar iorol  
 oo labair a rmuainte leir? Ačt nioioubairt re ruo air  
 bič le Raoilt, ašur imčig Siopna oar an cuireao go o-ti  
 bočanaib Mureoaiš ašur ann óiaš rin mi amain turuiš  
 focal oo beič rcauišče air fao ašur air žairio: Nač  
 raiš Siopna le fašail reoluiš an ičiomrao mar an ceutna  
 go cluapteant Raoilt, ašur comemuiš air focala Siopna:  
 Račrao me go bočanaib Mureoaiš mo óearbhačar le tiun-  
 tušao e ara ópočrlige.

Bi Raoilt a comnuioe leuprmuaineao air aigne fealtac  
 miočialac Mureoaiš. Mar an ceutna bi cuingrao caraoair  
 ior Siopna ašur Raoilt. Oe bpiš rin nioi pairoi leir  
 oeačmeineao aoir Siopna. Cpuinnuiš Raoilt cača n-oganac  
 ašur oubairt leo: Ni b-fuil loig Siopna oearbhačar an  
 piš ašur acara Roilt le fašail. Labair mar an ceutna  
 oe Mureoac, aiš raó: Račrao me mo donfeair aiš loigao  
 annóiaš mo čara ni čig liom fuileant fuieao nibur fuioe  
 ann reo. Ačt ppeašair na ošlaiš: Ait air bič račraora  
 račrao murone leat. Le na linn rin imčigeaoair air ašaró  
 ašur air tišeačt ooib rošur oo bočanaib Mureoaiš conn-  
 airčeoar fear ašur fiauiš oe rceul oe počlaib a pič oe  
 Siopna ašur air feučrint oo'n fear ouine o'a čieao fein  
 amearš cača Raoilt bi riao aiš roššrao a čeile ašur  
 comšair re anna člaur: Ce b-fuil Siopna? Ppeašair an  
 fear oo: A mico Uioionas ceitpe lače uao šoin čuao

Muriedac ays iargoiriadec dir uirgub na talman oo'n iartir, eirt le mo foclaib, oir ni fanfas fas oomra iar mo n-inrte. Feudraoun Muriedais teir dir oo aghair nuiş go o-tiocfadra go rruetan uirge na tarrnuis ac tiantuis do euaic agur riubail dir aghair nuiş go o-tiocfadra go rruetan tarrnuis agur riubail dir a dearbhuaid nuiş go o-tiocfadra go coran uil do euaic leann an coran tri ceuo coirceim, annran aic uo ciopora farac rceite oiomara olu-ite le na ceile annor go raolras gur cmoenuis an coran, ac ni fead ann iombior na rceite, ma carfean na cmaib dir don taib geirfaro tu beul na cuair anna luirdear Siopna. Baal agur buair leat, ma fanfaim nibur fuir o'iocfainn go daor.

O'innir an oglaoc focla a cara oo Raolc ays loirgao an bealleac arteac agur leaneadar an uile cafa go o-ti beul na claire agur euaic Raolc arteac agur fuair re coln Siopna marb agur toigeadar amac e. Ann rin ceair-eadar na oglaic uplannra agur iomcuiradar a meudacen a m-baile leo go o-talam a comnuirde. Buor mor an rog-caradon daoinead a leannuis luic iomcuirte, oir oo bi Siopna uilir muirneac oo croid clion na talman. Com luac gur euaicuis Muriedac an ruo a tarlad, o'fill re g'a oon rein, agur o'imicis an fear inrte rceul uad aic go tappuis, oir tainic moreagla dir. Mionuis Muriedac dar baal, Re, agur Tarrnarc, go banfaro re uolcior de Raolc, ays bagrad go ionnruis re dir a meuraib, a coraib, agur dir a



laímaib, aḡur ḡo ceapḡao re uplác annóiaḡ uplác ḡac la  
uaḡaib nuig ḡo eugao. Tḡac éuaíluiḡ Raóilt miona Mupe-  
uaig áoubairt: buó coiri oo Mupedaó oo ḡlaoic ari oróe  
rriopaoaib Caḡabocmion, creuo ir leir a leiríoe ran le  
baal, Re, aḡur Tarḡnaré? Oo émaill Raóilt ḡo.

Teacmori aḡur inriuiḡ oo Seadna ariuiḡ cora aḡur  
cainte Mupedaig áet fpeaḡair ariuiḡ: baíneann na focla  
reo le cluaí an bpeacéam. Aḡur o'iniḡ Raóilt iao le  
Meirḡar an bpeicéam aḡur rcmobḡear na focla riar, aḡur  
cuirḡear curao ari aḡaíó ḡo uuitée Mupedaig le ceirt ḡ-  
cluairḡis aig raó: Seapḡao Mupedaó pḡionḡa ḡaalen anna  
n-aic ann n-arḡeoḡmaó o-Teacmori Tábaḡa le fpeaḡao  
tiomcioll baḡ Siorna a veaḡbaḡar, áet ir reo an teac-  
toiḡeáet oo cuiri Mupedaó ari ari: Fpeaḡoáao Meirḡar le  
fuil a beaḡa uaó beul ḡac cuirle a coirp. Aḡur rcaḡuiḡ  
focal ḡo raib Mupedaó ari baíuío le fearḡ. Anóir éaimic  
la cruinnḡe na n-arócuinne n-Érḡione ari Tábaḡa aḡur  
ari fuío oo'n arócuinne an ceuo feáet, bi fuíoeáan Mupe-  
uaig rollam, aḡur o'eiriḡ Meirḡar an ariobpeicéam aig raó:  
ḡlaoióraoir na bulroiriúe ainm Mupedaig ar aro ari Tába-  
ḡa. Áet nioḡ fpeaḡair Mupedaó. Aḡur aig eiriḡ oo  
Enio ceapḡear n-Oiri áoubairt: Creuo ma cluinḡear caoio  
Raóilt?

Áet fpeaḡair an t-arópeicéam: Ni éis linn, toirḡear-  
ḡeann an olíḡe cluarḡeant caoio annaḡaíó neac ḡan e  
beít ari b-focáiri. Aḡur fearuiḡ Enio ariḡ aig raó: A

αποτυναίξ η-Ερριονε α m-beiό le παό αα ann Ερριον ρεαρ-  
 να: Ώο ρεαρμανι ωο ροζάρι ve βριζ ροαλ na ολιζε τραε  
 παιβ ρεαλλ κομ uεβαραό veunta? Αζυρ αιρι ειριζ το αριουζ  
 αουβαιρε: Α κομϕλατε ριοιδαοιμε ωο m-beiό ρε α ζ-κομ-  
 νιουε le παό ann Ερριον ζυρι παιβ α ριζτε, ρριονραιουε α  
 μαίτε αζυρ uile clan na ταλμαν αιζ ρεαρεαό ωο ροζάρι  
 ve βριζ μαρι αένυιζ αν ολιζε. Αζυρ αουβαιρε fail cean-  
 ρεαρ ιβορινας: Οε βριζ ριν anne naό λορζρεαρ αόβαι  
 βαιρ Σιορνα? Ρρεαζαιρι αριουζ: Νι ρεαό, νι ριν αν αοι  
 κορι, leiζεαο αν βρείτεαμ ροαλ na ολιζε αιρι αν ααρ. Αζυρ  
 το leiζ.

Αν βρείτεαμ, αζυρ αένυιζ αριουζ: Οeυnaο αν βρείτεαμ  
 ναρι ροαλαιβ na ολιζε, ζειβρεαρ Μυρεαό αζυρ τοιζρεαρ αρτεαό  
 ανηρ le ρρεαζιαό. Αζυρ ζαν αριόενυζαό αν αeυο ρεαότ,  
 ο'ιμείς αν τ-αριόρπυιννε αμαό αιζ ρυιρεαό τιζεαότα Μυρε-  
 ναίς αρ κομάρι αν βρείτεαμ, αζυρ έαρι ταμαλ αιρι ρυιουε  
 το'η αριόρπυιννε αμυρ. Ιρ e ουβαιρε Μειρταρι αν τ-αριόβρει-  
 τεαμ: Νι β-ρυιλ α ραιε κομευότα αιζ αριόβρειτεμ Ερριονε  
 το ταρριανζ Μυρεαό ζειβτε αρ κομάρι αν τ-αριόρπυιννε, ve  
 βριζ ωο β-ρυιλ νιβυρ μυζα 'na τρι mile β-ρεαρ λαμταρραό  
 αηνα αατα κομρεαότα leiρ. Ιρ ann ριν ο'ειριζ Αριουζ αιζ  
 παό: Αρευο μα ζειβρεαρ Μυρεαό le ρορνεαρτ? Αζυρ ρρεα-  
 ζαιρι αν τ-αριόρπυιννε μαριαόν: Σεαό, βιόεαό, βιόεαό. Αηηριη  
 ζλυαιρυιζ ανη α οιαζ αατα λορζοιρεαό αζυρ να κομλανητα.  
 Νιορ ριζνε αατα κοραντα Μυρεαοίς οιρεαμ αον ρυαίτεαρ  
 αμαιν. Ιομευιρεαοαρι Μυρεαό ζειβτε κυνγεαλτα μαρι βει-

éadé fíadútan ari cuéad go tábaréa, agus ari tigeaét aré-  
eac úo annan arófeomíadú glac re a n-aic amearg pmon-  
raib fíadalen. Agus ó'eirig ceanfeari íboronag ari íadú:  
Admúigim úo mor fílaicib na n-arócuinne reo agus fíarri-  
uigim uadúib an coiri no úlirteanac go fuidéarú neac breac  
le fíul fiongola a úeabíarú amearg pmonraib a fíloét?  
Ó'eirig arórig aig fíeagíadú. A cómpílaic fíoréadúime 'nn  
íadúarú na úligé n. b-fíul donneac ciontaé nuig go fíruic-  
uigtear íocla na caróiré 'nnanagíadú. b-fíoiri go ú-tuintu-  
geann amac an caróiré breugac éar eréaét le íadúnuire.  
n. b-fíul an cuir annanagíadú múreúac íruicúigé go íoil,  
úe bígí fín ma íoilíarú íail go íoiréac.

Nuig go fí-cluintear an car? Agus úo b. í mar fín.  
Ann fín ó'eirig an t-aróbreicéam aig íadú: Táirbaineac  
múreúac an íearúligé a fíeagíocac ari a íon agus an  
oróng a éaríarú íadúnuire ari an cuir? Acé nior fíeagíar  
múreúac don íocal tuintuig re a íuile éarí ari an t-  
arócuinne íarí agus anoir éall agus anuar, anoir go  
míocéúeac anoir go bórí. Arí uríabíar íeírúar na íocla  
ceúona ar arú. Acé nior íuaríal múreúac a beul. Ann-  
fín ó'eirig arórig aig íadú: beiró ú'ualac ari an aróbrei-  
céam go m-beiró múreúac anna íearúac anna n-aic írúé  
íioéíar le fíeagíadú an úarí íeacé. Agus éuadú an t-  
arócuinne amac agus úruictear morúíarú na n-arófeomíadú.

Céilabíarúar úarí cleacéam morííar ú-Teacmórí agus  
morícomíadú na n-éacéíar ari líor tábaréa. Éar úeír na

naoi laete do fuidhe 'n t-*apóruinne* an t*ara* feadé, agus bí *Murdoac* anna n-aic, mar an ceoona bí ainm *Raoilt* glaoite ann fíadónuife éainic *Raoilt* a focáir agus do fear re ann cluarteant *Murdoais* agus na n-*apóruinne*, ais *arougaó* a t*ear* laim mionuig re t*ar* baal, Re, agus *Tairnarcé*, ais glaoic ari rrioiat *Siorina* aoubairt: Don la aimaín ann mo fuidhe dom le *Siorina* anna boé éainic sur *Murdoac* ann, o'ionnruide *Siorina* do cuiri míolean ari *Murdoac* a t*ear*bhratar mar geall ari a o'póbeata. Do lar *Murdoac* go feargaó ais maó: Buó b-fearri ma tiocpat *Siorina* go mo aic éomnuide sur ar iorol do fear comairle, bí fearg ari de bhuig sur labair *Siorina* ann cluarteant *Raoilt*. Freagair *Siorina* óo: Raéparat éugao mo t*ear*bhratar, ann rin t*ar* real éainic focal go o-talam íbóronas: Ní b-fuil *Siorina* ann aic ari bit le faigil. Comemuis *Raoilt* ari focla *Siorina* agus fearg.

*Murdoais* ari an t-aóbar cnuinnuig re le éile cata agus trialluig re go boéanaib *Murdoais* agus ari carao le gneatoglaoc mo éatara le fear t*ear*bhuainti*reac*, ceilabhratar le na éile agus o'ini*re* óo an aic anna maib *Siorina* le faigil. Do bí an t-oglaoc Camoio a n-ainm, ais tairbaint an beallaó uinn nuig go fearuig *Raoilt* ais m-beul na n-uat*ear*re agus ari uil ar*teac* óo fuair re *Siorina* a carao, o'iomcuireamari coln *Siorina* ga éalam uuité. ir ann rin migne muiro a carn. Beio carao g-Camoioe ais inrin an cuio eile. Aoubairt an aróbr*reac*am: C*reuo* ir



preagheann Mureadac do foclaib Raolte? Níor preagair Mureadac focal. 'Do bí gur ainm m-braio glaoiúgte. Agus éainic braio arteaé a focair na n-arthuinnne do goir re baal mar fadónuire do foclaib a beil aig naó: 1r mire braio uao treab 5-Cluaindear treoruiú fúirpion Mureadag me air tuairparóil mar amur gneatfeair 5-comlann an pphionra. Agus 1r ionna muo a migne me ann do mo deap-gnaire fein. Aéc aénuiú.

Arrois do Meirtar: Abbair leir an t-oglaoc boct reo: Foil, foil ní oir fein aéc de Mureadac atair glaoiúgte le fadónuire do éabairt. Annrin oudbairt braio: La n-aon bí Mureadac anna boct agus Siorna anoir marib leir, agus nar comairta eigin a bí againn: Com luait gur ionn-fúirpion Mureadac do labair go garú uébarac leir a deap-braetair éanagamair tri fir agus me fein arteaé ran boct, aénuiú Mureadac ouinn do fairú cruait-cuing air coraib agus lamuib agus iao le na ceile go anóeacé, agus o'a ioncuir go o-ti 'n cuair a aénuiú muo go maic agus com-lionamair aéne Mureadag. 1ar rin fairpuiú me de Mureadac: Cao a éoirgear biaó agus oit go o-ti'n uécaire? Aéc pre-agair re: Creuo 1r leatra rin a mic na oruire! 'Do bí me forpáire gan fúirpion aéc níor connairc me neac air bit oul an bealleac uo, air an o-treap la cuait me ar iorol go m-beul na caire le eagla maribac aig ioncuir beugan m-biaó agus oit.

Agus glaoió me air ainm Siorna agus níor cuailuiú

me donḡuē aig fneagairt uime rin cūaiō me arteaē, aḡur  
 fuair me Siorna rtrumpa maib. Riē me go tappuiḡ ar an  
 aic aḡur faoil me naē labroēao ve'n ēailaō uēbapacō vo  
 donneacō uadō'n eadla bi oim dēt com luait ḡur ēaimic an  
 caēa n-ogaiō faoi ceannair Raoilē aig cuairtuḡadō annōiaḡ  
 Siorna nior feuo dom dēt inrin voib an iorḡuil a ēailaō  
 vō. Mar an ceurona tpeoruiḡ a cōirceimeacāca go v-ti m-  
 beul na uēcaire anna maib Siorna anna luioē maib dta  
 mo cōi nibur muḡa 'na ēiḡ liom iomēuir! Aḡur aoubairt  
 Meirtar an aroḡberēam: Cpeuo fneagheann an Muireadō  
 vo foclaib m-braio? Aḡur Muireadō for anna fuioē, oir  
 ni maib a fait mear aige air an t-arōcruinne v'eiriḡ anna  
 fēareadō, aoubairt: Cao fneagproēao pmonra n-lolair v'a  
 ḡneacnāmadoib? Cpeuo vēireann Raoilē capadō Siorna ḡur  
 feallnamao Muireadaiḡ, dēt focla ḡ-Camoioē? Nior cūailuiḡ  
 mire go n-aoubairt Camoio fēadō eadon bpaio e fein ḡur  
 vunnmaib me Siorna? Toirimearḡ Siorna mire ḡan faō aḡur  
 bi fearḡ oim, ruō e bui ḡ-car? dēt cpeuo ma faoil me  
 vo cuingḡadō eran uadō veunadō capoio beugeadḡnac, go ve-  
 arḡta ann cluarēant mo namao feallēac. uime vo cūir.  
 me ualac beuḡ ve tpeabloio air? Aoubairt me leo: Feib  
 e aḡur tois ar mo maōaircō e go v-ti'n caire oir rapuiḡe-  
 ann re me leir a cōmairle iompaōte. Ni faoil me go b-  
 pagfad ann e. V'eug Siorna ve buiḡ ḡur iugne mo firi  
 ainḡioraiḡ nibur muḡa 'na acnuiḡ mire Muireadō pmonra  
 n-lolair voib. Suo fneagair Muireadaiḡ vadoib. Aoubairt an

arobhpeiteamh: Cúaleabair fíadhnuire Ráoilt agus b'raio agus fheadhnaó Mureoais, creuto ír b'ur o-toil? A leigfear focla tpeadó na n-olige? Aét o'fan an aróchninne anna fúide agus anna éort.

Agus o'eirig an Mureoac le toul amac raor, tpeac do-ubairt aronig: Ní fhead na leig an Mureoac raor ar reo go foil. Creuto ír f'iu munac mionuig na fíadhnuiroé ar comair an cluairtig: Sur tounmairb Mureoac Siorna? Anne nac b-fuil ceirt eile ann b'ur b-focair? Anne nac cuinge-alluig an Mureoac Siorna agus do cúir geibte ann uécáire mar geibdon ruo ciontác neamóirteanac do cac aét an bpeiteamh amain éar óeir leigead camfocal olige ear tur-mor? O'fas an Mureoac Siorna fan uécáire rin faoi coir agus laméuing nuig go f'uarfear marb? Anne nac capoit rin go dearbéa? Creuto ma f'iarpuigean an aróbhpeiteamh a baramail de'n aróchninne air an ear reo? Annrin do-ubairt Meirtar: Cúaleabair focla Ráoilt agus b'raio? An leigfear camfocal air tpeadó na n-olige? Toigeadar uile a óear lam aét amain Oilliol nuig f'aaalen. B' camfocal na n-olige leigte. Agus aénuig aronig: Comhiontear focal na n-olige. De b'nuig rin toigeadar an Mureoac amac geibte faoi coiréuing agus laméuing agus an oir le na céile mar b' Siorna agus o'ruideadar ruar e ann geibdon o-Teacmori Tábaréa. Anoir éangadar ionna de f'liocht muintipe Mureoais go o-ti'n aronig fa maó: Foil O A aronig! foil ma'f do éoil e, na leag loig na came agus na naire

reo ari an pmonra Mureoac? Aet ppeazari Seadona uoib: buo ionganac go n-dearibmeiabari com luait garibbar ut-baraca fuallang Siorna ann bui o-teargmad truaiz oo Mureoac? Ni b-fuil triodon na n-erphone no mo beata fein nibur uilre oom iona pocla na n-olige. Ma buo e mo macra a deunfar mari migne Mureoac, caifaro re an uolcior oo ioc. Anne nac euz an cluarciz agur an breiteam an focal? Cueuo com dana le cain na olige oo toirmeargad? Ni teanga Seadona go cinte. Ni fagadar Mureoac ran geibdon gneacac aet annor go comlionfeari peadt na n-olige go o-ti'n gioti ir luza, tolladar utdair ann uet tabarfa uad'n iartiri de'n enoc agur leagadar Mureoac geibte ann mari migne peran le Siorna gan biad gan uet, aet mori bacadar a tabairt. Ari an daria la ueuz ari rice trac o'imciz Mureoac raori, cruinnuiz fluaigmori tiomcioll an caire, oiri oo bi uair an meodon lae, agur eaimc cafa o'a cuioeactair cuige, ari tigeact amac oo pit re trio fluaiz na daoinead mari mteann faolcu trio paine na reilgoimead agur aiz leimmugad ari a n-eac, imciz leir g'a ealam uuitce. Agur bi'n apocruinne for anna iuithe, agur.

Dubairt apomiz: Ni b-fuil pocla tpeact na n-olige for a fait ann cuir uaine a cuirear fao m-bair le opocmein, feucra an Mureoac for beo? Cpeuo ma, cuireann neac uaine cum bar le opocmein go b-fuallangfar re fein bar an gleur ceutona? Dubravar uile: Sead, biuead,



bíðeað. Áður vo bi na fœcla fœrmoðta ðiri tpeaðo na vliðe. Annar na lætið þeo v'far Mureoðc boþb, milteað, ðiri bæiniðe, moþi fæo þuri ðainic þe ðiri loþg Raolte, oþi fœolte þaiðg a bællaðc tþið cluair cle Raolte.

Vo leaþ Raolte a ðarþoð ar comðiri Oilliol þið þaal-en ðæt vþiutuiðg Oilliol a þiule v'a þniom áður maþi þin ðuþ miþneaðc voo. ðiri cþioðnuþaðc leiðtear tpeaðo na n-vliðe áður leaððiri na n-ðimþiþe n-Þimþione, áður ðuaið an aþoðþuinne go talam a comþuiðe. Tþaæt ðainic Seaðna go n-ullað, þlaoið þe aþoðþuinne n-ullað go m-bþiuteine, áður bi fœcla fœrmoðta ðiri tpeaðo vliðe n-ullað go vþiic liettiþ le liettiþ maþi ðiri tpeaðo vliðe n-Þimþione, vði cur an te maþbeaþ vþiine eile le vþioðmeiþ. Iþ annþan feaðt þeo, v'eþiþg Seaðna þið ullað ar comðiri an t-aþoðþuinne áður vþuððiriþ: Tþaæt eiþiðgear ði t-þluag aþmþleurt a maðc cum coþaðc þlaoiðte uaðc þoþg a ðiðteaðc áður uaðc teintið a tþeiðe go v-ti bæoþal áður ioþþul vo ðaððiriþ comðiriðc vo na þeandaoiþið, na mnaðið, na þþoiþgeallaið áður na þaiþtið n-ullað, þaolim þuri coþi goð-þuiðeao þaðc þneat-þaiþce a imtiðgear le comlann a luaðcþaoðai, oþi vði vliðe n-ullað m þeiþeann an þaiþ ðon cain no cþeaðc uað'n cat? Vo þþið þin þeapþa cþeuv ma ioðþav an luæt þanta amþbaile aþteaðc go cþiþvelan þiðþeaðta n-ullað þion eiþin v'a ðaðaðt þaðc bæalain, annor go m-beið ullað a þaið ulmuiðte ann ðimþiþ an þoiþ annaðaið þþiuctuþaðc coþaðc. Áður vþuððiriþ aþoðþuinne n-ullað: Seað, bíðeað maþi þin, ðæt

ἄρα τυρμόρ ταναρτεᾶς φεῖρα. Ἀνοίρ ἐναιὸ τορμαν ἄγυρ  
 βορβῆλεο κοῖαθ ἀπρ φυτο Ἐρμῶνε, βί ῥαᾶλεν κομνεαρτεῖαθ  
 ἰ φειν λε ρλυᾶς Μυμῶιν εἰὸ τρεᾶτ νί παῖὸ κομνεᾶττα ν-  
 ὐαδ ἄ πορμῖς Ἰβερματ ἰνῆειν β-ῤῥῶνν ὀεαρβῆρμυρ Σεῶνα  
 ἀνν κομλυστοῖρ λειρ ἀν μῖς.

Ἀγυρ μαρ ἀν σεῶνα νί παῖβ κομλανντα Ἰβορῶαῖς, νο  
 μευόεαν ῥ-Κυμαρ ἀῖς κυρσεῦτταν λε Οἰλλῖολ μῖς ῥαᾶλεν.  
 Ὁ ἐμυρ Σεῶνα τεᾶττορρεᾶτ ῥο μῖς ν-ἠλλτοννῶατ, ῥο ο-  
 τιοῖραο κυῖε ῥο ὐνρφοβερρε, ἄγυρ ἐαιμῖ Τορλ μῖς ν-ἠλλ-  
 τοννῶατ, ἄγυρ ἐελεᾶβραῶαρ κυνῖραθ βεᾶτα ἄγυρ βαῖρ λε  
 να ἐελε. Ἀπρ ν-ἰμῖεᾶτ ἀμ-βαῖλε ὀο Ἴορλ μῖς ν-ἠλλτοννῶατ  
 βρῶννμῖς Σεῶνα ὀο να ὐα εἰὸ. ῥαῖτ ἄγυρ ῢῖοτ, ἄγυρ  
 σεῖρε μαῶρα ἄλ ὀο ῖειν Σεᾶδ ὐαὸ μαῶαρ λυᾶτμῶαρ, ἄγυρ  
 ὀ'ρῖλλ Ἴορλ ῥ'ἄ μῖςεᾶττα φειν. Ὁ ῥλαῖὸ Σεῶνα Κερ  
 ἄγυρ πρῶνρμῶε ἄγυρ μαῖτε ν-ἠλλᾶὸ κυῖε ἄγυρ οὔβαῖρτ  
 λεο: Ἄ τρευνλᾶοῖς κλυῖνμῖρα βορβῖτ ἄγυρ ἀνραὸ κοῖαθ  
 ἀῖς ρεῖεᾶθ, ὐμε κυῖννμῖςῖὸ κομλανντα να ν-ἀμρμλυᾶς ἀπρ  
 ραῶβῶαρ. Ἀγυρ τρῖαλμῖς Σεῶνα ῥο ο-Τεᾶτμῶρ Ἴταβῖτα. Ἀν  
 τρεᾶτ σεῶνα βί Οἰλλῖολ ἀνν Μυμῶιν, ἄγυρ ῥλαῖὸ ὐαδ  
 πρῶνρμῶε ἄγυρ μαῖτε να ταλμῶαν λε να ἐελε ἀνν ἰμλεᾶδ.  
 ἄττ κυῖρ ὐαδ ὀεαρβῖραῶαρ κλεᾶμνεᾶρα Σεῶνα τεᾶττορρεᾶτ  
 ῥο Ἀρῶμῖς ἀνν Τεᾶτμῶρ ἀῖς ρᾶθ: Ἀτα ἀν ραῶλῶον ἄγυρ  
 μαῶτρε ἀμυῖς φυτο ἀν ταλμῶαν ἀτα ραῶβῶαρ ἀπρ ἄ ῖταρρῖαδ-  
 ἰᾶλῖβ, ἀτα'ν κυῖβῶρ ὀεᾶτεᾶδ βᾶν ὀορταὸ ἀρ ἄ βεῦλ. Ἐῖςαο  
 ἀν λειρῖρμῶρ! Βῖῶεᾶθ ἀν ἀρῶμᾶορ ἀῖς ρᾶῖε ἄ ἐρεῦρα.  
 Ὁ κυῖρ ἀρῶμῖς λῖττιρ ν-ὐαδ ῥο Κερ ἄ μᾶς λειρ ἄ ρῶκλα

vo leizhañ ar arto vo pmonfañ aŷur maiñ n-ullañ.  
 D'atın Seadna com maiñ vo beirto zo reuobfao re na  
 pocal riar ari leabair na n-dimpre. Anoir gluaruiŷ an  
 Murevad le fluaŷ armgleurta ulmori nibur muŷa'na veic  
 aŷur va fiñto comlannta ari aŷaio nuiŷ zo pauiŷ an Sean-  
 amain, ari capañ leiŷ armfluaŷ comŷnomte Mumain, tual-  
 leadari a comgluarfañt t̄ari uirŷiñ d̄et̄reaf, aŷur o'ionrui-  
 eadari aiz reapihead ari aŷur leup̄reior ari talam ultonn-  
 mañt. Bi armfluaŷ Mumain faoi loŷc pmonra iŷluŷañ,  
 añt caeneaf na vadomfluaŷ aiz an Murevad. Aŷur bi t̄orl  
 amuiŷ aiz Corcamori t̄rañt t̄ainic pocal aize aiz pañ: Tap-  
 puiŷ O. A. puiŷ ta laŷari coŷañ ul̄reun aiz caituŷañ tiŷt̄e  
 n-ultonnmañt. Mar an ŷaioñ reapi t̄orl p̄ior vo ŷañ cean  
 ŷ-comlann, vo ŷañ t̄reunfeaf, vo ŷañ lañ aŷur eadon vo  
 ŷañ tuait laioir, aiz pañ: Anne nañ rmuad̄fao an Danaan  
 an boiñt̄eine reo? Rañfao t̄orl ŷan mall le rŷiñ a tab-  
 airt vo'n lam a laŷuiŷ. An t̄rañt a t̄arlad na niñt̄e reo,  
 bi armfluaŷ ullañ ari gluarfañt reim viŷic zo n-ultonn-  
 mañt, bi t̄orl amearŷ comlanntaib a ŷaircuiñeañ, ni veun-  
 fao p̄ureañ nuiŷ zo b̄filfao a teañtoirfañt uañ ullañ.

Vo t̄rioñ an Danaan an la vo zo vian aŷmañ. calmañ,  
 aŷur t̄uit amearŷ na mañ loŷc t̄reunp̄monra n-iŷluŷañ.  
 Añt niñeip̄rin euañ na Danaan ari cul uañ faobari na  
 cañt, oir ni pañ a fañt ŷ-comlann aca le lionañ a leiñ  
 reñ. Aŷur reapiuiŷ an Murevad p̄uc aŷur repior ari fañ  
 aŷur ari ŷaiŷto, aŷur cruinnuiŷ re cain m-bo aŷur t̄reuo

anmhor, agus creaclan eusoil. Agus air tarraingeadh an Seanamain doibh fíleasair na forfairsíde air air go oban ais. Maó: Feud ata armfíluas uillao air lam! Anoir bi re veirleadh lae, agus ulmúigeasair Cier agus Tórl a cómfíluas armgleurtla le linn na márao. Larnamarao oiruiris na ra armfíluas faoi leit a ceile air peirímao moir a luídear le claoon go o-ti bhuao na Seanamne, bi armfíluas Mumain faoi Aongair, Gaalen faoi Mureao, bi Cier mac Seana. Ar éionn armfíluas uillao agus Tórl le gairribh Ultonnmao, aet ni raib aroruis Eppione air laear. An la rin buo uébaao an ioríul rianis armfíluas Mumain. Oir ir eigin oo iomcuir an Mureao an ceo ruaitir, nuis go bhuir a armfíluas, agus o'imúigeasair air cul gan fíleao. Cio fearuis ríluas Mumain go n-ulépeun annaao faobair marbaao na caea agus annaao toiteim gaao ruaitir nuis go talam rílméan le fuil, éiomcioll maeoon lae oo bhuiruisgeasair le trearraigeadh an Seanamain, agus an muon narí glao an talam le cleaoeam, ruis uirge na Amne le baúgaao ais roúgaao colna ooiriamte, laoeira, lonrao luireaoéglan le boib anírué marí ruabtear fuileao mbiornao. Aroruis Cier a boetana air an mas agus o'ran re ann le Tórl air cean naoi laeéao, ann rin gluaruis re leir a lan ríluas go o-Teaoimoi Tábaria. Agus traé fearuis armfíluas.

Soluríglan uillao ulmúigte oarí orúgaao caea air Tábaria, gaao glinne prearaoil air gaó euit lann no ríata, buo aoibin ulépeun an raóairé! O'innir Cier o'a aetair Seana



uile puo mar aḱarladó. Iar rin tangaḱar rin, cinḱaḱa aḱur-  
 ḱ-comlann. ḱo n-aḱoruiḱ, aḱur ouḱairt Oon ceanḱear b-Mir:  
 Maireann aḱoruiḱ annreo amearḱ luḱt realḱaḱ aḱ a b-puil  
 ruad marbḱaḱ annaḱaḱ aḱoruiḱ iarruiḱeann na cin ḱ-com-  
 lann ceao le oainḱnuḱaḱ maḱa annor ḱo m-beir an aḱm-  
 ḱluadḱ annaice le ḱabarḱa? Freagair Seana: A aḱomaiḱe  
 n-ullad buirḱeior oo buir o-tearḱmaḱ, aḱt oo roclaiḱ n-  
 eiḱ liom aḱt freagmaḱ: Mí fead! Com luad ḱur nar eiḱ  
 le ḱairm aḱoruiḱ cuinḱuiḱ ḱo ceimead a uḱḱarair ir anam  
 ḱo cḱoḱnuḱḱear a uiḱail! Anoir oo cuir aḱoruiḱ teadḱoir-  
 eadḱt oo Oilliol uiḱ ḱaalen, aḱur Duad uiḱ Mumain aḱ  
 maḱ: Tabḱar Oilliol aḱur Duad freagmaḱ ann aḱoḱeom-  
 maḱ o-Teaḱmor ḱabarḱa cao adḱar euaiḱ aḱmḱluadḱ a uiḱ-  
 eadḱa ḱar uirḱiḱ na Seanaḱne anon? Freagair Oilliol oo  
 aḱoruiḱ: Buirḱaḱ Muread aḱ freagmaḱ.

Aḱt reo freagmaḱ n-Duad oo roclaiḱ aḱoruiḱ: “Ma  
 ruair an Oanaan am le ueunaḱ caḱoit, ḱlaḱao mar an  
 ceuna trāḱ le cumailt a ḱointe!” ḱainic Oilliol ḱo o-  
 Teaḱmor rairumail aḱt cealḱeac aḱ cuir an milean uile  
 ḱo leir air an Muread aḱ maḱ: Anuair oo ḱoirḱearḱra  
 Muread, buirḱuiḱ a fearḱ oḱm mar ḱarḱḱruḱt rleiḱe aḱur  
 air cuḱaḱ ouḱairt: b-puil Oilliol le mo namao ann  
 moaḱaḱḱra? A ruilneoḱao Oilliol a oearbḱarḱar oo beir  
 ḱlaoiḱḱe, n Muread aḱt Simon bḱeac leir an cuḱoroman  
 reo beuleaḱnuirḱir oe uiḱ? A uiḱ labḱeann Oilliol  
 na rocla le tarḱbaint ḱo b-puil Muread ar a ciall le  
 bainḱe.

Comlaðair Seona go áaoim le Oilliol aig mað leir: Anne nað vearbpaðre rinne, nar v-ðaimic ar b-puil ar an piorbiori ceuona? Anne nað paib an Solam áðair Marðaið, Cier agur lolair? Áðaim uað Cier, tupa uað lolair, an coir vo Oilliol agur Duac—ata lopé marb uime rin berð teangá Seona anna éorv—, vo beirð veunað cuingmað agur comglic, ni e annaðair Seona áét annaðaro vliðe n-Éppione? Dar cean mior glaoir pa ámaim air vo vearbpaðair Mureoac. Ma éarpanagpað a aighe feargac, ceantpeun ainm giana air, ann liompa an luét? Go vearbða piorpuigean Oilliol go maic, gur buð comairle n-ápoépuinne n-Éppione a bi annaðair Mureoac tpaé bi pe geibðe le ppeagpað ve bar Siopna a vearbpaðir agur vearbpaðair Oilliol. Mar an ceuona paðpað na maicé éar ppaét annor go b-puigean Mureoac a la veigionac munað cuir mipe comairé na n-vliðe anna éioméioll. Buð mian liom vo lam aig glacáð ann capantar agur gpað. Agur rinuig Oilliol a lam vo Seona, agur v'fairg Seona an lam v'a uét. Ann rin vo gurðe Oilliol: Ma maicpaio ápoig cor Mureoaið? Áét ppeagair Seona: Beirð ápoépuinne n-Éppione ppeagpað vo poclaib Oilliol. Agur v'fill Oilliol v'a aic fein. Agur tpaialuig Seona go Dunfoberce. Áét mior pcuruig an Mureoac uað pcarpuðað impir air puio an talman. Agur veirtear go paib Oilliol agur Duac cið pean aig gpearpuðað Mureoac ran comglic agur comimpir annaðair ápoig.

Puair Seona pior cinte air gac pun Oilliol tpið Ra-

oile oir bi feal d'air Raolte ceanfeap Ithoronaig maille le ceanfeap g-Cumap ciò ann Saalen, pìnpairteac le Seana.

Mar an ceudna fuair fe pìor cinte air comhlaic n-Duac ri g Mumain trìò Duac an pìonra a bi' nna ceile oo Ithoronaig ceapb'pìur ap'pìg, a'c' ve Mureoac nìor cialluigeann uime air bi' aca pìran mar gao' aig tiuntugao' go oban. Com luac gur pìanig Seana Dìnfobepce glao' fe ap'pìurinne n-ullaò le na ceile air m-bpìteine agur labair Seana ar comair an ap'pìurinne ve'n neul uorca aig cìocugao' ar cìon Eppìon. Labair fe ve capantap ultonnma'c, u'ac'ìn fe: bìoeao an ap'pìurag uile pìeò cum cozaò. Air cìocnugao' cuair an ap'pìurinne go Dìnfobepce le ceila-bpìeò pìe' ullaò. Air tìgeac' oo'n ap'pìurinne le na ceile an uara pìe'c, aubairt an ri g: bìoeao tpeac' uìge n-ullaò leìgte ann cluarpeant an pobail, agur oo bi mar rìm.

Bi leabair na n-dìmpìe fuaisailte agur a pocla leìgte. Ann rìn u'epìg Seana aig pìeò: aca pìr pocla oo cluar cloin ullaò, agur leag an ri g ann mo lamra pìpìobta n-eoc'air Ollman b-pocla, agur leìg mìre beipì na pocla ar ap'pìur oo'n ap'pìurinne agur an m'pìurag cap' anna cìom-cìoll na bpìteine, agur bi b'pì agur iongantap oip'c'ab, oir nìor cuailuig pìime. Iar leìgeao pìap'ig Seana agur aubairt: Cìò m'pìbuileac le pìeò beipìm gur c'ainic rìmuante mar cap'pìangapìeac' amo aìgne: "Gur buò pìeò ma tpeac' veìgìona'c annapìeapìeò ann Dìnfobepce." La pìime a n-im-

teadót do'n míz uad Dúnfobence, anuair do fuité an míz anna  
 feomhaid le Cier a mac agur mire beirio, tubairt Cier o'a  
 adair: A adair muipead, ata mo mein lionta leir an ciun-  
 focal pcarpuigte amuig. ma'r maic leat e pacfapora anna  
 cuideadta leat air do eirap go o-Teacmór Tadbairé? Frea-  
 gair an míz A míc na tabair ruar do intinn do leuprmuaintib  
 gan éiall, adt a míc muipead glac mo buideoir air fon do  
 gmad! Ir ann rin tubairt Cier: Tainic na leuprmuainté  
 uad poclaib a labair mo adair ann cluarthead cloin na  
 talman. Ir piori a míc, adt ar leir air rmuainté triad tri-  
 alluigeann Seadna go o-Teacmór Tadbairé, agur mairiann  
 Cier ann Dúnfobence.

Anoir an uair a o'ionnruide baal a n-imtheadta rthead  
 anna tead Cpuinnugad, eadon Seadtmí, gluaruig Seadna ag-  
 ur a fuppuon go o-ti o-Teacmór Tadbairé. Air an cuigmad  
 la treapnuig se uirge na n-eirap ar an ait treapnuigean  
 an apoflige trió coilléib oiomara luirge, Anoir air a  
 gluarthead trió an coill cranapio uo go oban o'puiouig air  
 caeta apmgleurta, agur marbadap uile cean oe na cuidead-  
 taib, adt Deog ceanfeap n-Apodeap agur a apouig. lom-  
 éupheadap Deog agur Seadna leo go o-ti uédaire ran coill,  
 agur caiteadap iad geibte ann. Tar real tapmangadap  
 amad iad, apir ar comair an mupedac, agur o'atin mup-  
 ead: beir an beuleagnoir uo agur cuingean le rlabraib  
 a lam agur a éor éle, agur cuir puiom oe éap air an  
 cran apio uo, agur cuingean le rlabrao eile a deap lam



աջսր Վ ըօր ղեար, աջսր տելց ցւր ղե ըարտ ար ան քրան  
 օրն րն. ան րն ձնուց ո՛վ բարձի: Շարուցիօ րար քա  
 քրան, աջսր ար արուցած ոօ՛ն քեօ քրան րալլուց աջսր  
 րօւլուց ր արուց ան ով րէր.

Տեաւարցեալ ան ղար քրան, Բ շօն արուց տելցե  
 րօւ րէր Վ ձեւ. աջսր արուց ան Մարտօ Ծօց ար  
 րօւրտ ար ան արուցում արծարծ արծարծ. Ը ան ար-  
 արծարծ ո՛ւր ան Մարտօ ար ար: Ով ար ան ար ղե  
 րար ար արարծ ար-ցարծ ար. ձ ար արարտ ր Ծօց:  
 արուց րար Վ Ծօց աջսր ար ան արարտ ար ար աջսր  
 ան արարտ արար, ար ար ար րն ոօ արար  
 Մարտօ ար ան ար արարծ Վ ար Տար ար! ար  
 ար րն ոօ ար Տար ար ար ար ոօ ար ար ար ար ան  
 ար ար ար ար ար ար ար ար. Բ Տար  
 ան ար ար արարծ, արար, արար, ար.

Ան արար արար. Ան քեօ արար. արար Մար-  
 տօ ար արար Տար արար ար արար ան ան արար  
 471 ար ո-ար 470. R. C. (ար արար արար ար-արար.  
 Ան քեօ ար. Ան 62 արար. ար ան արար 4291 ար  
 ար, Տար ար.)

ար ան արար արար, ոօ արար Մարտօ ար արար  
 ար ո-ար արար արար.

աջսր ոօ ար ր արար ր արար, արար ոօ Բ Տար  
 ար ար արար ար արար արար ար ար ար ար ար ար

Ερμione αἰς γλαοῖς ἀν ἀποῤῥωιννε γο ὁ-Τεαῤῥορ Ἰαβαρεῖα. Ἀνοῖρ αἰρ ἀν λα γεαλλεα βῖ κυο θε na πρῖονραιβ Ἀγυρ μαῖεῖβ Μυμῖαιν Ἀγυρ Ἰααλεν le na μῖγεῖβ αἰρ Ἰαβαρεῖα, ἀετ m μαιβ πρῖονραιθε, no cιnῖρ, no olmῖana, no tpeaḃaona ἀν pobaḃl no bpeῖteaḃna uαḃ ὕλλαḃ αἰρ λαῖαρ, Ἀγυρ m μαιβ μῖς no μαῖτε n-ὕλtonnmῖaετ αἰρ lam. Ἰυαῖḃ ἀν meυo a μαιβ ann, apteaḃ ran apῖeomῖpaḃ Ἀγυρ vo pῖῖθε cean ta-mal, Ἀγυρ εῖaḃic bulῖoῖpῖῖθε Ἰααλεν apteaḃ αἰς γλαοῖς ap apῖo: Δτα tῖῖḃaon apῖmῖς Ερμione pollaḃ. Ἀγυρ veapῖea-vaḃ uḃle cean ve'n apῖḃpῖwinne αἰρ a ceῖle le ionḡantaḃ Ἀγυρ paḃavaḃ aḃna εῖoḃt ann pῖn ὁ'eῖpῖς Μυpeῖaḃ αἰς μῖḃo:

Μαιpeḃo ma claonῖḡeann γῖaḃ ve'n pῖḃῖeτ uαḃ tῖῖḃaon n-Ερμione γο veapῖḃeḃa beῖḃ Μυpeῖaḃ mac Δoῖḃa uαḃ Ερmion aḃna pῖῖḃe apῖmῖς. Cῖḃ tpeaḃετ mῖoῖ comḃḃol aon teaḡa. Ἰυαḃ pe γο veῖmῖn amac γο ḃaḃail Ἀγυρ vo cῖῖρ apῖḃomῖ-peapῖ Ἰααλεν ἀν eῖpaon αἰρ a cean Ἀγυρ ἀν μῖςḃpaḃ αἰρ a ḡualḃmῖb, Ἀγυρ ὁ'pῖll Μυpeῖaḃ γο ὁ-tῖ'n apῖeomῖpaḃ, Ἀγυρ pῖῖḃe pe αἰρ ἀν tῖῖḃaon. Ἀνοῖρ ran λαεῖb ceυona εῖpῖwin-nῖḡ apῖḃpῖwinne n-ὕλλαḃ αἰρ m-bpῖῖḃeῖne. Ἀγυρ ὁ'eῖpῖς Θεoς ceanḃeap n-Αῖpῖḃeap αἰς μῖḃo: Cpeυo ma bῖḃeann Cῖep mac Seayona μoḡaῖḡte aḃna μῖς pῖoḃ ὕλλαḃ? Ἀγυρ vo ppeaḡaῖp ἀν uḃle apῖḃpῖwinne: Seḃḃ, bῖḃeḃḃ, bῖḃeḃḃ. Ἀγυρ vo pῖῖḃe Cῖep αἰρ caḃaῖp ἀν μῖς. Iap beῖḃ ḡḃeypḃa leῖp ἀν eῖpaon Ἀγυρ μῖςḃpaḃ, laḃaῖp pe: Δτα pῖcla αἰς Θεoς ceanḃeap n-Αῖpῖḃeap vo cluaῖp ὕλλαḃ com uḃḃapaḃ naḃ b-pῖῖl am le vḃbbḃḃon vo ḃeunaḃḃ nῖḡ γο n-ḡḃaḃpaḃ mῖῖo vḃḃḃḃḃḃḃ.

Ann rin do fear Deos ašur inruig fe uile ruo do con-  
nairc fe mar do earlaò ann coill cranaio luirge, air  
cruòcnuğaðo do Deos a fceul, o'eiurğ maraon morğut ar  
uèt aròcruinne n-ullaò: Coğað, cum coğað! A Šeaò O  
A aròmaite n-ullaò biòeaò eaòon coğað.

Oir raolim ma m-biòeann roğ ariam ciontaò ir anhr  
na laetamib reo! Ir coir go n-iarrfaò clàn na talman  
iolcior a beaèa uað'n marbadoir uo mar epic pola air  
n-àeari? A èreunfir ullaò ullmugior buir g-comlannta,  
veirtear go fuidheann Simon bpeac ann Teacmòr Ćabarèa,  
a fuilangaoir fionğoltair a òearibraèair ašur marbadoir  
aromug do marluis cròdaon Eirruone? Tarraugior ar rin an  
t-erlaòc! A maite teiròr go buir o-tanarèeac, ullmugior  
na comlannta gan mall ni berò feir no ceol ašainn nuiğ  
go t-raoirfaò muir an talam uað 'n macair milteac Mure-  
oac. Cruinneadair na ollamna uað gac mur-n-ollam ullaò  
go Dunfòberce, ašur roğadair Caðan anna n-aròollam ann  
ait m-beiruo a marbadoir ann g-coilltib luirge. Ais cean  
an aimir, do bi n-arimfluağ ullaò ais ullmugað le  
gluaireacò go o-Teacmòr le rmaèò do cuir air Mureoac,  
èainic focal uað Ćorl rug n-ulltonnmàcò do Cier ais maò:  
Do cuir Simon bpeac annòiağ aròcior, acò ann ait cam  
cuir Ćorl air air na focla reo: Ir òo rug na n-Eirruone  
ioèfaò Ćorl aròcior, go cinne ni òo marbadoir an àromug.  
Cuir fpeağmaò Ćorl Mureoac air bainiòe. Ašur mionuiğ  
fe go g-caèpio fe an Danaan mar biaò do earğuib na b-

բարդե. Չե Կրնք ին շրսո մա տրալլեթո Շերի Լե ռ-արմ-  
 փնսնք Սլլաթ ցո ռ-սրցն ռ-Արոն անոր ցո ռ-օրսոթար  
 եալլաթ Մսրեօնք? Կսր Շեր րօւա ճր ճր ցո ո-Շօրլ:  
 Կրեթօ մար ին. Մար ան շսոնա կսր Շեր Լե Լաի տեթ-  
 տօրե ցնտե րօր երցն ոօ Չսաթ րրոնրա Մսմաւն ճցսր ոօ.

Քաօրե մաթ Ե-թալ ցրփր ԼԽօրոնք, ճցսր ոօ ռ-Սլեւրտր  
 շանթար ց-Կսմար, ճր իաթ: Տրաթ ճեոթօթ Տիմոն Կրեթօ  
 աթաթ ռա ցօմլանտա տրալլսւցնթ Լեօ ցո ղարթեթա աննա ցն-  
 ցօմլանն ճցսր ճ ճարա Շօրտ. ճցսր ցսր Մսրեօնք ռա ցսր-  
 տօթե աթաթ ճր րսո ցալլեն ճցսր Մսմաւն, րեթօ եթօն  
 տրօ Սլլաթ, ճր իաթ: Կրսոնտար արմփնսնք ց-ցօմլան  
 ցարթեթօ ռ-Երրոնե ճր ցօմար արօրնք անն Կեօրթօլ, օր  
 տօրմեարցեան Սլտոննիաթ ան արօթօր ո'իօթ. ճցսր ան տրաթօ  
 Կր ցրօմփր Սլլաթ ճր ցօրրսնքօթ ան ցալ աննքնթօ Շեր ճր  
 իաթ: Որ րօրրսւցեան ան Չանան (ճարա րիօթ ռ-Եր) Կալ  
 Կսթ ճրթե? ցսրեան րաթրան ճր րրօրաթօնք ց-Կաթաթօթ-  
 մսւն. 1. ռա ռ-Սլթօմաւն. Օս! ցսր տա րրոնրաթօ ռ-Եր  
 աթարց ռա օլաննաթ ճր րսսաթցնքօթ տեցնե ռա ցարթօթօթ?  
 Մա'ր րօր ան րթսլ ցստ տւցե ռար Կսն Շեր տօլթօր ճր  
 րսլ ճ ճար իօմե 'ն ան րեօ? Լր Կալան անօր սաթ ճար-  
 Լաթ ան րսո? Կօմարսւց րե ցան ճրար Լե րթարթ ցրոն-  
 ճթ ռսնք ցո-օ-տի'ն Լա անօր? Բաի! Տրալլսւցեան րե.

Աթաթ ան արմփնսնք անօր, ռա Լե երթ ցլաթօթ ճր րոն  
 րրօրաթ Տեօնա, ճթ Լե տօրմեարցսնքօթ արօթօր ոօ ինք ռա  
 ռ-Երրոնե? ճթ ռօր երտւնք ան ցալ ոօ րօւաթ ռա ց-ցրօմ-  
 թար. ցլսարսւց արմփնսնք ճր ճցնթ ցո ռ-Սլտոննիաթ ճցսր



17 aip Magnuna caradap armfluað ullao agur ulconn-  
 maet le na ceile. Arvuiðeap a boana ann rin mapon,  
 aet bi Mureoac agur armfluað Saalen agur Mumain  
 uao 'n ioréir voib. Aip meadon oioce rin tangapap Duac  
 agur Raoilt go boanaið Cier aet ni puið donneac eile  
 leo. An triat rin bi baal ceitre oioce anna teac Sioca,  
 eadon lanber. Agur v'eirvgeann baal go mall ann  
 padairc elion Eppione. Bi'n mag map donteme oip bi'n  
 puact anceup. Aetvuið Cier vo na porpauib go v-taibpau  
 comarita vuirvgeacta annor go m-beio gaircuio na g-com-  
 lann peio le gluaireact aip ceuo padairc m-baal. Aet  
 pul a canapap na porpauioioe an comarita bi gac comlann  
 ullmviðte catbar aip cean, puiata aip bile agur lannia  
 peim v'puiogte cum puatir, agur puile gac gneactlanntoipe  
 tiuntugao aip baal. Map tuit puiom laom v'agao m-baal  
 por Magnuna tappang gac ceancomlann n-armfluað ullao  
 a cleaveam, agur vo toig Cier a cleaveam aip aipve agur  
 mionvuið re: Roim clauvugao vo ullao m-baal beio  
 Mureoac no Cier mapb. Map an ceuna mionvuiðeap na  
 puiorpario agur armfluað ullao go uile go m-bainpau  
 viorioy agur epic ve Mureoac pað baiy Seona. Cuiy an  
 armfluað treun gair cargapte uatib vuið go g-cvut an  
 t-aopap, agur gluaireapap aig ionnvuiðe Mureoac. Agur  
 bi Duac agur Raoilt le Cier aip a cle agur a vearpaoib.  
 Bi comlannta n-ullao map gaoit a peveap tuið glaenn-  
 taib le gac puatir, gairvuiðeap uao na ceile na cata

buò tpeire aɣur buò tpeuna ullmuis̃te ɛapɛ anna ɛiomɛioll  
Mupeoaĩ.

Aɛt annɛpaɛo tpoio Țoɾl aɣur an Țanaan maɾi paol-  
coim, ɪɾ anoiɾ ann ɔeateac-paobari caɛa tɾac bi palann paɾi  
leac le comlann o'acim Țuac o'a bułɾoimɔeib̃ zo nɣlaoiò-  
paɔ aɾ aɾo: Cao pceul pcanpaɛ e pco le inɾin zo b-mar-  
luis̃eann ɣaal na n-ɛɾmione iao pcin le fuil na b-pionɣola  
aɣur an ɔunmarĩbaò, ɔo ɾil an Mupeoac aɾi an talam?  
A n-ɣlacpaɔ ɣairmɔe n-ɛɾmione naɾpe na mioɣmomĩte uɛɔar-  
iaɣ ɔo m̃is̃ne Simon Țɾeac? ɪɾ anñ ɾin moɛaɔari comlannta  
n-Țuac aɣur ɪboɾonaiz aɣur ɣ-Cumaiɾ uao Mupeoac. aɣur  
aɾi cluaiɾtean na pocla ɛuiac ɾe aɾi mipe, aɣur ɛainic ɾe  
ann paɔaɾiɔ Ciei. aɣur ɛus̃ Ciei biɛleim aiz ionnɾuɔe an  
Mupeoac aɛt ɔo bac Țuac aɣur Raoilt aiz paò: Țar  
cean bar aɾi Maɣɾuna paɾi claoeaim Ciei m̃is̃ ullao?  
Țeio a leitiɔe moɣloɾmari a bar ɔo Simon Țɾeac? Maɾb-  
aɔoɾi Siopiɾa aɣur Seaoɾa? Țiòeac̃ ɣeib̃te. Țo ɣeib̃ Raoilt  
cara Siopiɾa an Mupeoac aɣur ɛus̃ ɾe e paɾi cuingeałl  
cɾuiac̃ ɾaɾɣte zo boɛanaib̃ Țoɾl. Anoiɾ ɔo bɾuɾ aɾm̃is̃luaɣ  
ɣaalen aɣur Mumain aɣur o'im̃tiɣ aɾi cul, aiz m̃ic ɛar  
uɾɣib̃ na Seanaime, aɣur ɣeupleannaɔari aɾm̃is̃luaɣ ullao  
iao amaɛ aɾ ulltonnmaɛt. Țɾuɾeac̃oari an Mupeoac ɛaoib̃  
ɾtiɣ comɛaiɾ, aɣur iomɛuipeaɔari aɾi caɾaɔoɾpcul zo coill-  
tib̃ luis̃ge. Anoiɾ aɾi ɾilleac̃ ɔo Ciei zo n-ullao ɾiaɾɾuiz̃  
Raoilt ɔe: Cɾeɔ ɔeunɾeai le Mupeoac? Țɾeazari Ciei:  
Țiòeac̃ ɾe ɣeib̃te ann ɣeib̃aon Țunɾobeɾce nuiz̃ zo o-ɛioc-

ƿæð aƿoðerianne n-ƿerpone le na ðeile ann Teaðmori Tæðari-  
 ða, annor go m-beið ƿocla na n-oliȝe leiȝtē ari a cūri  
 ƿari turmor. Aȝur ƿo ƿiȝne Ðuac, Ðeos, aȝur Raoilt  
 comþað ari ƿoclaib Cieri, aȝur tarpanȝaðari an comairle  
 ƿeo: Ðeireað Ðuac: Ma ȝluairƿað Cieri an ƿiȝ amac  
 ƿoime ariƿfluaȝ ulbuaioðeac ullað, ȝluairƿað Ðuac, Ðeos  
 aȝur Raoilt mari ceapcoƿanta ƿo'n fluaȝ? Aȝur ƿo bi  
 mari rin.

Ari an ȝluairæacƿ ƿuari ȝac ceanƿear, aȝur cean-  
 comlann ƿocal ar ioriol ƿe comairle ƿoiri an triuri, an  
 nor go m-beið, maille le maiðib ultonnmæc ann aic  
 eiȝin ann coill luriȝe le na ðeile. Triac tainic go coill  
 luriȝe toigeaðari Muƿeðac amac ar an comariða, aȝur ur-  
 cūreaðari e ƿan utðaire ceuona anna cūri ƿe ƿein Seaðna,  
 iari tamal toigeaðari amac e, aȝur ƿearæaðari e ar comairi  
 ƿearaib ullað aȝur ƿiȝneaðari ƿaine anna ðiomcioll ƿacua-  
 riȝ, aȝur ƿuðariȝ Ðuac le Ðeos ceanƿear n-Ariðeær: A  
 Ðeos ƿearc ari an neac ƿeo, a connairc tu ariam ƿoime  
 an ƿear ƿo? Aȝur ma ƿeað, cƿeo ƿo connairceær e ƿo  
 ðeunað? Ir ann rin innriȝ Ðeos ƿocla aȝur ȝnoimarða  
 Muƿeðaiȝ triac ƿiaðluriȝ ƿe Seaðna uað ðeile. Ari cƿoð-  
 nuȝað a ƿceul ƿuðiaðari uile: Biðeað an oliȝe ceuona  
 ari a cōirp. Aȝur bi coln Muƿeðaiȝ ƿroice uað na ðeile  
 go ƿiȝic mari ƿiȝne ƿeƿan le Seaðna ariȝ. Aȝur o'fyll  
 ȝac ceanƿear o'a comlann ƿein. Triac panȝaðari Ðunfoberce,  
 aȝur inrteari ƿo Cieri an ƿuæt a cƿoðnuȝeaðari Muƿeðac

ann coilltib lurge, bi tubbhran air aghur tubhairt: Oue!  
 Air tarraing coln Mureodag uad na ceile buo udbarac an  
 rcoile rtiallabair tpiro cheado olize n-Erpuone? Soirtear  
 Simon bhead air Mureodac oe bpiug zo paib geibte ann  
 geibdon o-Teacmori Tabarita com fada zo paib loig rlab-  
 pad na geibailtair air, aghur zo ronnradac oe bpiug sur  
 paluig re a beata le romorca mionmome. (Uiccarbfuil.)

An naoimmar leabair. An uara caibitil. Rigail n-Duac  
 naoi baalaine. 270 zo o-ti. 461. R. C. (Feuc Annala pug-  
 eadta n-Erpuone. An ceuo pol. An 62 uileog. Doir an  
 Domain 4297. faoi ainm n-Duac Fionn.)

Anoir bi apocruinne n-Erpuone anna fuithe ran apocse-  
 omiad o-Teacmori Tabarita. Aghur pozadar Duac mac bheadr-  
 pug uad lberi anna aporug for Erpuon. Trae oo pugail re  
 don baalain amain fuair Duac pug Mumain bar. Aghur air  
 cruinnugad oo apocruinne Mumain air m-bpuitheine pozadar  
 Daire a mac anna pug ar cion Mumain. Aghur air an t-  
 readctmad baalain oe pugail n-Duac o'eug Oilliol pug Saal-  
 en, aghur air tigeact oo'n apocruinne le na ceile air m-  
 bpuitheine Saalen bi Mureodac mac Mureodag Simon bhead  
 pozagitte anna pug oo Saalen. Aghur air tigeact le na  
 ceile air Tabarita buo forur oo cac oo ciu zo paibeadar.

Lionta le tnuet annagaid aporug. Bi ead air cean, aghur  
 mian uolctopa air cean eile ada. Atnuig Duac zo maie zo  
 paib a poela mar gac gaoite oo cluairib na uir reo. Mideirin





ioir ceanfeapaid Magsleim agus Euvandair. Aét ar iorol  
 ouðairt leir a muonpaitaid, beir lib bui g-comlannta,  
 anoir air criadnuğað an cuir, oo beir beaneaét oo cean-  
 feapaid g-Cumair agus Iboponag, agus iméigeadar a m-baile  
 g'a n-ouitce fein. Ann rin ullmuis Mureoac an cuir a  
 o'fan leir, agus armgleurta trialleadar go o-Teacmori  
 Tabarcta. Cio far oban nioeirín éruinnuis ariouğ a fuir-  
 muon agus cuir oe feapaid Eppione anna n-armfluağ beug,  
 muon ouuouis fein taoib rtiğ o-Teacmori aét a o-cupac a  
 comlanu gluairuis o'ionnruidie iug Saalen. Triac connairé  
 fe an namas veirruis annağaid. Air ullmuğað a treun-  
 fluağ le amain Magnailbe oo trearnuis, tamic urcuir agus  
 morcié raiğead uad armfluağ Saalen, oo toll.

Cean aca triu a luireac agus iombioruğ a érioue, agus  
 tuituis ariouğ ann rairg na marb. Oi treunfluağ beug  
 rai ceannar ariouğ buirte, ais rcarpuğað iiteadar ais  
 loirğað ait comairce. Agus gluairuis Mureoac air ağaid,  
 agus euaid artaeé ran arioféomriad agus iug fe air Teac-  
 mori Tabarcta le realb armgleurta, iuto neamolirteanae.

An naoimmar leabair. An trear caibrit. Rigail Mure-  
 oaiğ mic Mureoaiğ Simon Upac. Cuiğ baalaine. 461 go  
 o-ti 456. R. C. (Feuè Annala iugeaéta n-Eppione an ceu-  
 iol. An 62 ouileog rai ainm Mureoac bolğiac.)

Ανοίρ το έυρη Μυρεοάκ μίξ Γααλεν κυραόριθε νεαγέταρ-  
 πνίξ αμαέ τρυό Ερηιον αίξ μαό: Τίγεαο αν αρόεπνιννε λε  
 να έελε αηι ball ανη αρορεομηραό ο-Τεαέμορι. Έαβαρετα λε  
 αροριξ το μογαό οηι ατα Όυαέ μαρη. Έι πριονηαιθε αγυρ  
 μαίτε Γααλεν αηι Έαβαρετα, αγυρ μογαοαρ Μυρεοάκ μίξ  
 Γααλεν αηηα αροριξ, αέτ ο'φαν Cieri ανη υλλαό αγυρ Έοηι  
 ανη υλτοννηαέτ. Νιοηι εαηννίξ Cieri αο αηρε μορημαοιν νο  
 υλμαίρε, νο νιοηι έρπιννννίξ ρε αρταέ ανη εηροελαν μίξοα  
 εαοα η-οηι νο αηηγεαο, βυό αητε λειρ αν γααλ το ραιόβημ-  
 γαό 'να ε ρειν. Γαέ βααλαιν μίγνε ρε εαηιρε τρυό γαέ ταν-  
 αρτέαέ υλλαό αίξ ιοε αν εηροαρ μιαέταναέ αρ α μίξέηρε.  
 Μευοιίξ αν γααλ γο μορημοηι τρυό υίλε ονιέε νε'η Ταλαμ  
 γυρημαηι. San εειρημαο βααλαιν νε μίγαίλ Μυρεοαίξ, ο'ευσ  
 Όαηε μίξ Μυμμαιν τηαέ έι ρε ουλ τρυό εαέτηα μαηειγέαέτα.

Αγυρ αηι τίγεαέτ το αρόεπνιννε Μυμμαιν λε να έελε  
 αηι η-βηυίτεινε, μογαοαρ Ευνοα μαε η-Όυαέ μίε Εlim ρεαλ  
 υαό ροιν αροριξ ροηι Ερηιον, αηηα μίξ αρ έιον Μυμμαιν.  
 Αηη τηαέτ νιοηι ραο ννίξ γυηι εηιίξ Μυρεοάκ γλεο αγυρ  
 έλομποιηι αηηαγαιό Ευνοα αγυρ Μυμμαιν, αγυρ βηυέτνίξ αρ-  
 τεαέ ραν ταλαμ λε αρμψλναξ αίξ ρεαηαιό εογαο. Αγυρ αηι  
 οηυιουγαό το 'να οα αρμψλναγτα ραοι λειέ α έελε αηι  
 γαέ ταοίβ, τηοηοεαοαρ γο γ-εαλμαέ αγμηαηι. Αγυρ έι'η ιοηίγυλ  
 υέβαρεαέ ννίξ γο ο-τυιέτνίξ Μυρεοάκ ανη ριν το έηυη αρμ-  
 ψλναξ Γααλεν ραοι μναίξ αγυρ ο'ημηγίξ αηι ευλ εομ ταηπνίξ  
 γυηι ρευο αίξ ιοηηηυιθε Γααλεν. Όυό ενίξ βααλαίνε αημρηι  
 μίγαίλε Μυρεοαίξ αηηα η-αροριξ.

An naoinmáir leabhair. An ceitriméas caibíoil. Ríghail Eunta níg Mumáin cuir baalaine. 456. 50 v-ti. 451. R. C. (Feud mar an ceunta Annaia nígéadta n-Erriune. An ceut pol. An 62. ouileog. Doir an Domian 4308. Faoi ainm 'Eunta Deary' Agus an Ogigia. An trear muon C. 33.)

Iar bar Mureodais ann cat n-Arobruirge, éainic aro-  
éruinne Saalen 50 m-bruiteine Magnair, agus roghadair Con-  
ghaal dearbhaicair Mureodais anna níg ar éion Saalen.  
Agus air tigead le na éile vo aroéruinne n-Erriune ann aro-  
feomhaid v-Teacmori Tabairta, vo bi Eunta níg Mumáin  
roghaigte anna n-aroir níg fori Erriun. Agus iar criochnugad an  
ceut fead, v'iméig an t-aoréruinne amad agus bi, voirra  
na n-aorfeomhaid vruigte agus éilabhradair moirfeir v-  
Teacmori agus moircomorad na n-eacétra air lior Tabairta.  
Taróir naoi laete na moirfeire, vo fuidé an t-aoréruinne  
an vaira fead, agus bi leabhair na n-Aimrime n-Erriune  
agus tread vo na n-olige fuairghailte, agus focla leigte ar  
aro. Agus ghlaoid na bulroimé: Seareann nead air Tab-  
airta aig iarread a éairt? Adt mori preagair don guct, ag-  
us éuaid an t-aoréruinne amad don fear v'a comhail fein.

Anoir bi aigne agus rriopad Roitearais ann Eunta aig  
caitead moran v'a am amearg rleibéib lber. Vo éuir fe a  
luétfadair agus riri n-eoladana aig loirgad gac ball ve na  
rleibéib agus aig rcuriougad ionnadair na talman annóiaig or,  
airgead, uma, agus miona luacmair, buó ionna cuirle n-air-



ʒeao aʒur n-uma fuaireaoar. Aon la ari tpearnuʒao vo Eunoa  
 ʒleann oimara na rleibe connairc re fiaó anmori nibur  
 fearni aʒur nibur muʒa 'na buó ʒneac, ʒlac re ʒo tappuiʒ  
 boʒa uac lam cin o'a fuiirione, aʒur aʒ aimpuʒao iombi-  
 oruiʒ re an fiaó leir an raióʒ, aʒur euit an fiaó marb  
 ari an ball. Aʒur bi'n fiaó uo miorbuileac le feucrint,  
 anoir bi mein Eunoa lan lautʒaireac .raoi 'n eucr rin,  
 aʒur acnuʒ o'a apocriub vo acleac caoa n-airʒeao, aʒur  
 vealb an fiaó uo vo beic biorbuailte ari ʒac cean aca,  
 mar buancommeine na no! iomcuireaoar bpiongella Mu-  
 main iao mar muinbeil-nara aʒur biopana orneire. Anoir  
 earbeir ʒuʒaileao vo Eunoa cuiʒ baalaine, fuairi re bar  
 anna boʒanaib ann rleibtib Mumain, aʒur aóleacʒear ann.  
 Aʒur apouʒeaoar a cārii a poʒur vo cairi Roitearaiʒ.  
 Niori mairi Eunoa ann o-Teacmori Taʒarʒa acr com raoa  
 ʒur bi n-apocriuinne n-Eppione ann.

An naoinmar leabairi. An cuiʒmar caibitil. Riʒail  
 luʒao cuiʒ baalaine. 451 ʒo o-ti. 446. R. C. (Feuc An-  
 nala ʒiʒeacra n-Eppione. An ceuo pol. An 64. ouileoʒ.  
 Anoir an Domain 4320. raoi ainm luʒao lapoonn.)

An triac vo bi apocriuinne Mumain anna fuitoe ari m-  
 briuiteine poʒaoar luʒao veapbriacairi Eunoa ʒo caicaoiri  
 ʒiʒoa Mumain. An triac ceuona o'imciʒeaoar curaoitoe ve-  
 aʒtappuiʒ ari fuit na n-Eppione aʒ ʒlaoic na ppioufaioe,

ciníir, ollmána, agus treabhaona 'n pobail go u-Teacmhór  
 tábairtá aig naó: Oir aca triúdaon n-aromúg pollaí. Táinig  
 an arócuinne le na céile go tréamhail, agus ari fuidé  
 an ceuo fáct roghaóar luzaó níg Mumáin anna n-aromúg  
 for Eirion. Agus ari eirig uo luzaó aoubairt: A Com-  
 pláite n-Eirione ir buideóirac acaim fáó bui n-ghairm n-  
 aromúg. A fíoréadoinne meutuigíó an ceim uar comhionadó  
 an olíge agus an rogh ar éion Eirion. Thrauígeann luzaó  
 rogh agus ríéaine a ceouaíir ué bhuig gur buó maíe e uo-  
 cloim na talman, oir ir amearg an rogh meutuigean an  
 ghal go n-íomlan? Ir ann rogh tabairteann an talam a-  
 táirbe agus éiribeir. Thrauígeann luzaó an rogh ari an  
 uaria fáct ué bhuig gur buó ann aimirí roigéaine ari feuo-  
 leir criochnuzaó an raótar an u'rag Eunta gan lanéiuó-  
 nuzaó, agus raóilim go b-fuil an obair taiténeamác uom  
 fein, agus buntairéac uo ghal na n-Eirione? Anny na  
 laetantib reo maíreann nígéact ulladó go rogar. Táiréir  
 uo nígail ceitpe baalaine rícto ruair Cier bar. Táinig fo-  
 cal nuadéacta bair g-Cier go luzaó agus arócuinne n-  
 Eirione tréac bí 'nna fuidé for an ceuo féact ran arpre-  
 omháó, agus u'eirig aromúg aig naó: Creuo ma leigtear  
 rocla leabair na n-Aimirie agus treacó n-olíge n-Eirione?  
 Agus uo bí mar rin. Ann rin glaoíóeasair na buíroiríúe  
 ar aró: Seareann neac ari tábairtá aig íareadó a céairt?  
 Agus nioi fíeasair aon gúe. U'íméig an t-arócuinne amac  
 agus bí uoir na n-arófeomháó uiríogte. Acé nioi céil-

abradar an tracht reo ar comhair aronig morfeir v-Teachtar,  
no morcomrad na n-Eachtra air lior Tadharta, ve-bhig sur  
luidhe Cier nigh Ullaó ann ruan coollam na marb. Agus  
air cruinnugad vo ardehuinne n-Ullaó le na ceile air m-  
bhuiteine, bi fionn ceutgein g-Cier rogaigte nigh Ullaó ann  
ait a dtar. Agus air an t-octmad la air ficio iar bar  
g-Cier, fuair Caban bar, agus air tigeact lena ceile vo  
comtionol na n-ollam bi Dabair rogaigte anna n-arvollam  
Ullaó. Anoir vo tarlad ran cuigmad baalam ve nighail  
lugaó.

Tracht bi re veunaó cuairt forfaiheada air na oib  
amearig pleibtib Mumain, tuicig an rheada agus reirig  
an borbgaoit annor nac nair folurglan lae ar cion, agus  
nion nair long beallais, bearna, no gleanna vo don ruil.  
Agus ion fuact agus gurcar v'eus lugaó agus an cuo ir  
muga v'a fuirpione rmuacta faoi nigh-carin na rheada,  
agus an fuileacoul air reochar no ragail bar le tuirra  
fuact agus ochar, annor nac nair fear inrte reul. Ir  
mar rin cailltear lugaó aronig faoi morhuicim rheada  
agus borbtuim gaoite amearig pleibtib Iberi.

An naoinmar leabair. An reirer caiboil. Rigail b-  
fionn mic g-Cier re baalam veus. 446. go v-ci. 430.  
R. C. (Feuc Annala nighheada n-Eppione. An ceo pol. An  
64. vuileos. Anoir an Domain 4329. faoi ainm 'Fionn  
Sioplam'. Agus Annala g-Cluainmichoir agus reuobta  
luingsheadig).





[illegible]

Agus do bhí mairí rín. Anois ari la cruinníte n-ardóruinne ari m-bhuíteine, d'éirigh Fionn agus tuidairt: A bhíonraíde n-Éir agus a fílaite bíonraíde n-ullao, ní b-fuil donniúo aig Fionn do búr g-cluairteant oir aca feilm rois ga comhionuagao Éirion go doibhin. Aét ma éaríao go b-fuil don ruo aig don neac de'n ardóruinne reo, le maó a baineat le n-ullao ma'r a éoil e la bneao? Freagair príonra Car: Com luac gur m-beio na ríonbta leigte labróao Car. Bí tneao n-olige n-ullao fuairgailte agus a fíola leigte ar aró. Agus ríonbta n-éoluir agus leabair na n-áimríne. Ann rín tuidairt an rígh: uao éaríao go g-claoneann an la anois teiómíir go Dúnfobríce, blaí-faómuio an feir aca teiógite ann, agus amaraó beio ríonbta n-éolao oillmáan b-fíola leigte ann cluairteant an pobail. Lámaímaíó bí na fíola leigte ari an m-bhuíteine, agus ari cruócuagao goíneaoar na bulríoníde ar aró: Seareann neac ari m-bhuíteine n-ullao aig íareao a éeairt? Agus cluaintear gué ga maó: Aca fíola aig fuíoní de cloin m-bíneoir ann aróaoan do cluair an rígh. De bhuígh rín bí

Fuioirí ghlaoiúgte ar comhair an ardoimhne agus labair re a ceario: Tug Fuair cean ve na bheiteamhnaib n-arotan vo Gleic na beirdeis agus na caorais ve arneir Fuioir agus ni raib Fuioir ghlaoiúgte a focair an g-cluairtis le fheadha, agus veirdeann Fuair go m-buó epic iao. Air an doóbar rin migne Fuioir comghairm agus inruis gniotharba b-Fuair vo Ceoail an treabhaon ar a cion, aet ni eirtraio Ceoail leir aet ciuntuis amac e ga maó: A meirdeann Fuioir go b-fiorruigeann re focla treabao na n-olige nibur fearr na Fuair an bheiteamh? Uime cuingeann Gleic anna ferlb arneir b-Fuioir.

Ir an rin oubairt Siolac ardbheiteamh Dunfobence: Creuo a veirdear Fuair le foclaib b-Fuioir? Vo epic Fuair bi a gué bairte garb, a focla rileaó tpió a riadlaib ann taracet migne re cuir dona nibur meara. Mar an ceona bi Ceoail ghlaoiúgte a focair agus vo leig air nac buó rior an rceul a o'niur Fuioir, aet cuirtear e cum naire ar comhair an t-aroidimhne, oir bi'n cuir cruúisgte tpió riadnuirib cirtib Tonngair agus loir. Ann rin migne an aroidimhne comhaó, aet nior aruig donóime a gué air ron Fuair agus Ceoail. O'eirig Scaréan ve na bheiteamhnaib ais maó: Ma fuilantair an miz vo Scaréan vo labair: Agus fheadair an miz: Labair a Scaréan. Agus fearuis Scaréan ruar ais maó: Ata 'n calaim marluigte tpió an ruo reol! Ir coramail an cuir le fuil rilte ann vunnairb, traet gnótear iongol air veoruis ais caiteugaó feiruar na

n-oĩðce ƿaoi loĩrtin a boē! Cƿeuo ma nƷlaēƿear cunðar  
 aĩr maoin b-ƿuar aƷur Ʒ-Ceuðail, aƷur maoin b-ƿuoiĩ  
 aƷur uolƿao Ʒaē cean ceĩƿe nuaiƿe an meuo a ēail  
 ƿuoiĩ mar cain, aƷur biðeað a n-aĩnm comĩĩlte ar ƿol-  
 laið m-bƿeĩteam̃ ullao? Aĩr cƿioēnuƷað uo Scaĩtan a  
 ēaint, o'eĩuƷ an ƿiƷ Ʒa arō: A ēlana ƿioēdaoĩme n-ullao  
 iƿ Ceuðail aƷur ƿuar a ƿearcann marluĩƷte, aēt ni i ul-  
 laō!, oĩr ni ƿaið ullao ciontaē leo. iƿ mo ðaraĩail Ʒo  
 m-beið Scaĩtan lanƷarta le ƿoclaið an ƿiƷ. Biðeað cƿo-  
 caiƿe a comĩuiðe a uul le ēearc mar a com̃ðail. Trear-  
 nuĩƷ Ceuðail aƷur ƿuar ƿocla treaðo na n-oliƷe aēt naĩ  
 ƿiƷne Scaĩtan an nið ceuona?

Ni b-ƿuil ƿocal aĩr treaðo na n-oliƷe taðaiƿc ceao uo  
 ƿoclaið Scaĩtan niður muƷa 'na uo Ʒnoĩmarĩta Ʒ-Ceuðail  
 aƷur b-ƿuar? Cƿeuo munaē ƿuiðeƿao Ceuðail aƷur ƿuar  
 niður muƷa aĩr caiēaoĩr m-bƿeĩteam̃naiƿ, aēt ƿanƿao a aĩn-  
 mna aĩr ƿol na m-bƿeĩteam̃, maiile le aũðar a ƿmaētuƷað?  
 Searƿao mar buanēomeĩne an t-olē a ƿiƷneaoar, Ʒo m-beið  
 anna n-uatēaine ƿaitēioƿa uo caē ar ƿeo ƿuar ƿearoa? Le  
 na linn ƿin ouðaiƿc an ƿiƷ: Cƿeuo ma ƿiƷne na ƿiĩ ƿeo  
 Ʒo ciontaē b-ƿeioĩr Ʒo ƿiƷne an te Ʒnið an caƿoio anna  
 n-aƷaið Ʒo ciontaē, cuaið ƿuar a muƷa ƿan cuiƿ, buð coiĩ  
 Ʒo m-beið an cuiƿ ƿor ƿcƿuiuiũƷte ann talam̃ n-Aĩoēan Ʒo  
 m-beið an ēearc ðeunta ðar ƿoclaið treaðo na n-oliƷe ioiĩ  
 Ʒleic aƷur ƿuoiĩ. AƷur aĩuuiƷ Scaĩtan a Ʒuē Ʒa ƿað:  
 iƿ moĩ cƿocaiƿe an ƿiƷ? Anoĩr aĩr eiƷin cƿioēnuĩƷ Scaĩtan

Δ ποela nuair cluintear gút amearg an rluaḡ éarτ τιom-  
cioll an bhuicéine ḡa paó: Δ n-eirteocao an mḡ le mo  
poclaib? Oué Δ mḡ claoη vo cluair uom rceul epáoḡte ip  
mipe Eanra boét! Tpaét éangaoar na pocla vo'n mḡ auu-  
bairτ: bñeao vo rceul oubbñonac inrte. Ann rin.

Éainic Eanra ar comair an apócuinne agur le gút  
epáoḡte oubairτ: O Δ. mḡ reapeann ann peo ais comve-  
aétain leat agur le n-apomairib talman ullao fear Δ  
éuntuisḡ luaéḡair éig m-borluaét ḡo bñon, bi tñuip mac  
agur va ingein ais borluaét clan Eanra. Anne nac éuail-  
uisḡ an mḡ ve Marra agur Suiléana? Na bñoinḡealla po-  
ailuin Δ mairpeann le linn rñuétib n-Duba paoi enoc m-  
baalan? Éuair Marra ann comluaoip leir Δ aétair agur  
Δ mātair ḡo ḡeallaó ann Magñor, le cleamnar veunao  
le Rolaó agur ḡeill ḡo paépao ri map beandéile ḡo m-boét.  
Rolaó air teacét Cpuinnuḡao peo éuḡain. Acét air oul amac  
vo'n rceul ḡo paib an oip ḡeallta cum poruḡao, ni don  
acét iomoa teangā vo mēt le tñuét corpuḡao ann meir agur  
cpoide ceacτar aca, anoir bi rceul ḡup paib Rolaó poḡḡ-  
paóac le iomopca mbñoinḡeall ḡ'a meallaó, air ḡup paib  
Marra teinn le pun agur reapiḡḡpaó Δ éuḡ ri ḡo Marpanoḡ.  
Mairpeann anoir ann tññionair ḡleannaoon fear Δ comḡair  
ann cluairib Marra pocla neamḡlana poḡhana o'inrin.  
Deapḡuisḡ eudan na leimb le naire.

Map an ceuna labair pe ve baḡḡailtib éarτ annair  
éiomcioll ma porpao Rolaó an bñoinḡeall. Mñor aicñuisḡ



borluat don baogail na fairsior ve bhuig go migne re  
 oadodai. Annsan an aimpri rin bi arbar, eudail, agus  
 maoin ar fairs agann, agus cuio farrang le monead leir  
 an veoruis ari an bochar, det ari ball bimar ais caillead  
 ar arneir, bi ar mic ais forfairs agus lorigadair an gad-  
 uide, vo bi re ar g-comuipran leagamar ar g-caroir anna-  
 gaid an gaduide ar comair breiteam, a bi mar an ceuna  
 ar g-comuipran, maramar vo an muo a earlad, agus fiar-  
 uig borluat go reuiofaro an cuir. Det o'fan an breiteam  
 bochar vo ar g-ceirt.

Tamie bo agus caora agus mionan gadbair ari ar  
 mongfeur, ari an ball cuir an breiteam reo ceirt ari  
 borluat go b-freaghoada ar a comair ve'n nu vo? Tamie  
 borluat agus freagair re tangadair ari reoran ari moe-  
 alamra. Nior glaid re cluairig ga ma: Ata morcome-  
 ueta agamar eadon uad an migh. Veim agus gnidim! Ma  
 macrad muiro ar comair an breiteam reo le caroir ni eirt-  
 uigeann re linn, det ma gnideann nead caroir ann ar n-  
 agaid ann rin go veim eirtuigeann re go ouberactad le  
 uime g-ceuo g-cluair, agus labreann re an cain ann ar  
 n-agaid mar uime g-ceuo o-teanga. Ari reuioigad ar g-  
 car gnideann re an uile ann donfear, ni b-fuil cluairig  
 no donuime ari lachar det borluat, no cara no b-feoir  
 an te migne an caroir. Rigne an breiteam reo eugoir  
 agus eugearc uinn uile caoi ari reuo leir, uime rin at-  
 amar boet anoir Sead anboet ata ar g-cirve agus ar ar-

arbar san, agus do earlaó an geurleanuint reo de bhuí  
nác tabrairfad muid Marra ar n-ghaó fuar do'n bheiteam  
oruiramail reo! Aca'n bheiteam uo anoir fearaó ann do  
comair O a mág! Agus ir Scaréan a ainm!

Ann rin aubairt Siolac apobheiteam Dunsobence: Cao  
e beirfad fadónuire do foclaib Eanra? Agus freagair  
Eanra? Ma glaoiréar Tul. Agus air freagrad Tul do  
glaoic na m-bulroiméad aubairt Scaréan go cruaisamail:  
Ouc a mág ta Scaréan teinn ma'f do toil e tabair ceao  
iméadta amac uo? Agus éuaré re amac agus bi ion-  
gantar air an t-apóruinne. Agus air fearaó éar nibur  
muga am 'na éalltear maétanac, mbeirrin nior labair  
donneac focla. Do bi gaó anna éort o'eacla caint mar  
geall air na focla cruairé labair Scaréan annagair Céu-  
óail agus Fuar. Éaróir tamal maic o'eirig Siolac aig  
maó: A maérad geibaoir ann óiaig Scaréan, no labroáo  
Tul? Acé freagair an mág: Tug éóairé Ollam Focla ir  
anna ipriopara maipim, olige do Eirion, air treáo na  
n-olige uo ac focla reo roróba: Na tabair bheiteamnar  
ann agair donóuine nac b-fuil air laéar. Anne nac fearó-  
leigeann Siolac caen de na bheiteamnaib treáo na n-olige  
a g-comnuiré, no ar oearbmeinuig com lúac? Dar olige  
bíreáo uile teanga anna éort annagair Scaréan com fara  
gur aca re ar cluairteant. Tabair arteaó e.

Tiaé fearuig an apóruinne air m-bhuicéine, minuig  
fionn toib leigeann na n-eagna, agus aruig re a gúé anna-

gair na bpreiteamhaib aig maó: Anne nac truaig an cap? Círeann ouine eugóir ouine eile cíó 'níbur muza 'narinos a rnaóar ann glanfolur m-baal, aét cíó traaét ní círeann a moircorfein gíó. com mor le mionrliaib? no com veaig le teine lapta ran gleann annr an oíóe? Ata faicéiof oimra moime 'n la a glacrao go rarta cloin Eppione rocla na m-bpreiteam ann aic b-focal tpeaó na n-olige. Bí fionn go foil veunaó a comraó agur tpeoruis raito Scaréan arteaó, aieró oi bí mall. oo claoan an la, agur aoubairt an miz: b-feroir nac b-fuil Scaréan a faic raito for? Creuo ma maieann re go o-ti maioin amearg a éaraoib, ann rin tiocrao maille leir na fiaónuirib ari a fon agur anna n-agaó ann reo ari laéari. Larnamaraó traé éruinnu-ig an t-apoéruinne ari m-bpuitéine, fearuis Siolaó aig maó:

Abbairi A Scaréan a labroáo Tul? Agur oo comgairi Scaréan ann cluair cean o'a comveaótaib: Cuinguis Tul a fíor aige fein. Annrin o'eirig an miz aig maó: Ir fíor ní b-fuil camfocal ari tpeaó na n-olige a baiear le eugóir agur eugéar na m-bpreiteam. Ari an aóbari rin a cloin fíoréaoime n-úllaó creuo ma marluigeann bpreiteam rocla na n-olige agur ari veunaó éaroto ma cruuigfear an upcoio oioleao re naoi nuairé luac na upcoioe a migne mari cam? Freaigari an t-apoéruinne: Seaó, bídeao, bídeao. Agur ma tiuntuígeann an apobpreiteam a cluair uao'n cap oio, no ma gnuéann re eugóir ann don cuir, bídeao a

epic cuiſe deus nuairé do'n te fuilangte upcoir? Agus ní  
 fuirdearó bpreiteamh a migne 'n eugcéairt air caiteoir m-  
 bpreiteamhair fearó? Agus ffreagair uile: Seadó, bíóadó,  
 bíóadó. Agus do bí mar rin. Agus bí na focla rcpuobta  
 mar curo comleatnuſadó focla tpeadó n-olige n-ulladó. Ír  
 ann rin ariouig Fionn mſ ulladó a ſuét ſa maó ar ariou:  
 Com ſaó ſur aca rpiorao Eocáiró Ollman b-foola ann  
 cpioróir mſ, ppiorairó agus maiteadó n-ulladó, beiró lám  
 cle na n-olige rinte amac mar rciatcomairce do'n laſ agus  
 beiró dear lám laoir na n-olige rmaétuſadó an comearac.  
 Mar an ceirna oubairt an mſ le Eanra: Cia meuo ar  
 cáill tu leir an eugcéairt? Acé ffreagair Eanra:

Cpeuo ír riu ariſ cáill, narí acuiſ an mſ Eanra agus  
 a comóail ar comair clan na talman. Agus riarruiſ an  
 mſ: Ar ſlac Rolaó Marra mar a beanóile? Agus ffre-  
 agair Eanra Seadó maireann Marra anoir ann bočanaib  
 Rolaó uadó'n Cpuinnuſadó a cuiaó éairt. Agus o'acnuig Fi-  
 onn o'a ariomair do tiomann mar bpiorntanar veic bioraiſ,  
 veic caoraiſ, agus veic ſabpa uadó tpeuoib an mſ ſo ari-  
 neir m-borluac. O'pil Eanra a m-baile lan ve luacſair.  
 Anoir acnuig Fionn do Car ſo ſ-cunſar a éluara fuar-  
 ſailte do capoir an pobail. Íar rin tpialluiſ Fionn ſo  
 o-Teacóir. Annran naoimmar baalam o'a mſail cuairó  
 ariouig air cuairt ſo ullconnmáct le feucóirnt éoir an mſ,  
 oir do bí anna luíó air a leabba teinn agus anaoró.  
 Do mair.



Fionn ann Cruaáan le rognar éabairt do Tórl. Ác  
 mior iméig re amearg no ann gaobair muintir an míz, no  
 maíte n-ultonnmáct o'eagla go g-corríao ruar angocto  
 eada. Mior pilluig go o-Teacmór cean miora, nuig go o'eug  
 Tórl. Agus do guil Fionn e. Annran cuigmas baalam  
 o'eug oe mízail b-Fionn ruair Congaal míz Gaalen bar,  
 agus air cigéact do apócuinne Gaalen air m-bruiteine  
 moğaoar Eoáio mac g-Congaal anna míz ann ait a átar  
 ar éion mízéact Gaalen. Annran baalam reo, éainic trom  
 cablaé mori Ceannuiréao na b-feine, traé bi baal ann  
 oara mion o'a éeac m-blaé, artaé ann longpóit imbioie  
 g-Colba le ceo lunguib leabairaoa agus o'a ceo lunga  
 tromioméurta, lionta le lon agus euaíl cuinnta uao gaé  
 mion o'e'n oomáin. Air cigéact le na éeile do apócuinne  
 n-Eppione ann apófeomíao o-Teacmór Tábaréa, bi caiteoir  
 míz ultonnmáct taoib fiair oe triódon apomig pollam, oir  
 ni moğaoar for cean ann ait Tórl agus air cuoénuğao  
 an ceo feaé éuaio an t-apócuinne amaé.

Agus bi moiruirra na n-apófeomíao oiriozte. Agus  
 éeilağaoar moirfeir o-Teacmór agus moircomíao na n-eaé-  
 tra air lior Tábaréa. Anoir air ionnruíoe do Comíao na  
 n-eaétria éainic comóail Ceannuiréao na b-feine artaé air  
 lior Tábaréa, agus éug apomig ceo ooir do maó ar apó  
 ann cluairteant na rluag trió na bulpoirib: Fioirruigó a  
 éreunlaoir n-Eppione buó treire cuíoe, buó airoe clu,  
 gealleann Ceannuiré na b-feine mar geall n-eaétria: Caé-

b'ar n'ur lonn'ac, ciar'mhong'ac, culla'ò luine'ac, r'ia'c, clea've-  
am, a'sur lann bu'ò riu 'a ceu'ò cumail a'isge'ò no r'ic'ce  
bonn'g'ar no'ir 'ò don r'earn-E'rru'one a f'ait l'ameu'c'ac le  
tolla'ò an luine'ac le r'ait'g, no an r'ia'c le lann? A'c  
ann t'ra'c' no'ir g'no'c'ui'g don la'ò an g'eall, o'ir no'ir r'eu'ò  
'ò don le bo'ib'beim bu'ò r'ic'ciolla'ò i'ò 'ò tolla'ò. I'r a'ur  
r'in t'ainic Ce'ann Ce'annui'òe'ò na b'-f'eime g'o na'ro'ui'g a'sur  
a'is c'romu'g'ac a ce'ann a'sur a e'ra'ora'c r'iar g'o 'ò-talla'm  
b'ronnu'g 'ò.

An g'eall n-e'a'c't'ra 'ò 'òg'no'c'ui'g'te. I'ar r'in a'ir n-'ò'oi'g  
a'ir r'eu'c'ri'nt 'ò'ib ma'ic'ear a'sur c'rua'io'e'a'c't na n-a'ima a'sur  
luine'ac, ce'annui'g r'ig'ce, p'ri'on'r'io'e, c'ir'f'ir t'rea'd'ao'na an  
poba'il ma'ille le g'ac t'reun'la'ò a'ir r'eu'ò, 'ò'a eu'òail cul-  
la'io'e luine'a'is, ca't'ba'ir clea've'a'm'a, a'sur r'ia'c'a, a'sur g'ac  
u'ile t'ru'rcan ca't'a. A'sur t'air'ba'innui'g Ce'annui'òe na b'-f'eime  
'ò ca'c a'is ce'anna'c, no'ir a'sur ca'oi na'c g'ur'ro'ca'ò bo'ib'beim  
an te g'leu'r'ta le an luine'ac a 'ò'io'lu'is r'ia'ò, ea'd'òon, ma  
cu'ir'f'ear leo ma'ir co'm'li'ona'ò r'iol ola'ir t'e'it'c'ir'm o'ir r'ug'f'ao  
r'uar n'ih an m'or'bu'ile. T'ar n-'ò'e'ir na na'oi la'ete 'ò f'ui'òe  
an t-a'ro'c'p'uinne a'ur a'sur 'ò'a't'ir f'ionn g'o lei'g'f'ear na  
r'ep'io'b'ta 'ò'ar t'ur'mor, a'sur 'ò b'i ma'ir r'in.

A'sur a'ro'g'air'e'a'ò'ar na bu'l'ro'iu'òe: Se'a'f'eann ne'a'c a'ir.  
T'ab'ar't'a a'is i'ar'e'ò a ce'ar't? A'c no'ir r're'a'g'air don g'ut.  
A'sur e'ua'ò an t-a'ro'c'p'uinne a m'-ba'ile ca'c g'a 'ò'u'it'ce r'ein.  
A'sur t'ria'llui'g a'ro'ui'g g'o 'òun'f'o'b'erce, a'sur 'ò t'ar'la'ò g'ur  
bu'a'ile'ò an r'ig le p'ian'ta'ib anna c'ò'ra'ib. A'sur co'm'air'lu'is.

Fillian arioliağ mğoa go mačpaò an mğ go minic aig rnañ  
 ran raile ađur mğne Fionn mar o'acm Fillian, acò o'par  
 an ɣalaɾi mibur meapa nuig ɣur o'eug an mğ 'Oo mğail  
 re ariomğ re baalaine veug. Bi Fionn mğ ullao ađur  
 ariomğ Eppione, plointe, Sioplam' ve bmuğ go maib a lama  
 mibur paò 'na lama aon firi beo ran tpač rin. Ađur bi  
 uile ullao aig ɣeupɣuil ann oiağ Fionn.

An naoimñari leabairi. An reipeao caibitoil. Riğail  
 Eoçairò 'Oa'pòeug baalaineao 430 go o-ti 418. R. C. (An-  
 nala mğeačta n-Eppione. An l. pol. an 64. ouileog. Aoir  
 an 'Domain 4345. paoi ɣairm Eoçairò Uairçear. Ađur An-  
 nalla ɣ-Cluainmñenoir, maille le luingeac.)

Anoir iari bar b-Fionn epuinnuiğ apòepuinne n-Ullao  
 airi m-bruiteine ađur poğapari Ruao'puiòe mac ɣ-Cieri veapb-  
 pačari b-Fionn anna mğ ar cion ullao. An tpač ceurona  
 imçiğeapari cupao'iòe veağčappuiğ amac airi furo Eppione aig  
 apò: Cpuinnceari mğče, ppuonpa'iòe, cinçiri, ollañna, ađur  
 tpeabaoa 'n pobail ann apòfeomñao o-Teacmori. Čabapča  
 ɣan mall, oiri aca tpuòaoa ariomğ pollam. Ađur airi furiòe  
 vo apòepuinne an ceuo feacò, bi Eoçairò mğ Mumain poğ-  
 aigce anna n-ariomğ, niori o'imçiğ re amac go liačail, čuri  
 Ruao'puiòe mğ ullao an eipaoa airi a čean, ađur leağ  
 Eoçairò mğ ɣaalen an mğbpač airi a ɣualinnib 'Oari turmor  
 ceilaðpaoari morçeir o-Teacmori, ađur morcomopao na n-





Anna la migeaeta n-Eppione. An l. pol. An 64. ouleog. Aoir an Domain 4362. faoi ainm luzaó laimóearg. Agyr luingfead.)

Tap veir bar Eocairó miz Mumain aroiriz, éruinnuiz. aroéruinne Mumain ari m-bruiteine agur rozaotar luzaó. mac Eocairó anna miz ann aic a deari ar éion migeaeta. Mumain, aét ari tigeaét le na ceile oo aroéruinne n-Eppione ann arofeomraó o-Teacmori Tabaréta rozaotar Eocairó miz Saalen anna n-aroiriz ran ceuo feaét, agur éuair re amac go liafaíl agur anna fuíde ari éuir aroéromfeair. Saalen an eiraoi ari a cean, agur veairiz re an mizbaré aia gualinnib. Agyr oul amac oo'n aroéruinne ceilaabarotar morfeir o-Teacmori, agur morcomoraó na n-Eacétra ari lior Tabaréta. Anoir oo éuir Eocairó Connuiz anna fuíde ann aic miz ann Saalen ari rao na cuiz baalaineao a mizailuiz re anna n-aroiriz. Faoi veireao an cuizmao baalain bi Eocairó aroiriz caituigte ar a n-eac fogur oo buidecloé agur o'euz re, agur ariuigeaoari a éarin ran aic a éuitime. Aét oo éaríao gan cruinnuzaó na n-aróéruinne Saalen ari m-bruiteine gur glac Connuiz ari fein gairm agur ainm miz Saalen oari comairle na g-Cromfeair. Agyr tigeaét le na ceile oo n-aróéruinne n-Eppione ann arofeomraó o-Teacmori Tabaréta. rozaotar luzaó mac luzaó miz Mumain anna n-aroiriz por Eppion. Ari cruónuzaó an ceuo feaét o'iméiz an t-aróéruinne amac, agur bi moróurra na n-arófeomraó oruiozte, agur ceilaabarotar morfeir o-Teacmori ag-

ur morcomorad na n-Éadtra air lior Éadairéa dar turmor. Air an dara fearc bí leabhair na n-Aimhirne n-Erphone agus treadó na n-olige leigte agus air criochnú, éadair an t-ardríinne air aghair fad don o'a óuicéa fein. Anoir ann ceirneáid baalaín o'a nígail ruair luáir aroríg bar. Ata a éair ann Muáin. Éair óeir bar luáir tréa éainic ar-óirinne Muáin air m-bruiteine, moádar aroréar (Airt) mac Éóadair anna níg ar éion-Muáin.

An naoinnád leabhair. An t-óctáid caibóil. Rígail 5-Connuig níg Éadalen fearc baalaíne 409 go o-ti 402. R. C. (Feuó Annala nígéadta n-Erphone. An l. pol. An 64. ouileos. Air an Domáin 4357. rói gairm da macaib 5-Connúadl. 1. Éóadair agus Conaig. leig mar an ceudna Annala 5-Cluáinmichoir. Agus leabhair fenaig.

Annr na laentaib reo éair Connuig cupadóiré treuálad-ite air fuo Erphone aig raó: Cuirnntear nígéa, prionraíde cínir ollmána agus treabáona 'n pobail gan mall ann aroréomraí o-Teadóir Éadairéa. Oir ata trídáon Erphone pollam. Air fuíde do'n aróirinne an ceud fearc, bí Connuig aig fuíde air caiteoir níg Éadalen. Anuair aroráiréa-dar na bulóiríde: Ata trídáon aroríg pollam! Óeiríg Ruáiríde níg Ulláir fad raó: A cóirígéa agus a arófla-ite n-Erphone ma'r buir o-toil e, riarraíro Ruáiríde níg Ulláir: Cao raó fuídeann Connuig air caiteoir níg Éadalen?

Διη ἂν ball leim Connuiḡ anna fεapαḡ ḡa ἡαḡ: Δ fαν-  
 τuiḡeann ἡiḡ Ἰλλαḡ ḡo εῡἡἡ μαḡ Seαḡna διη τἡῡḡαon ḡααl-  
 en ma eἡἡḡfαḡ Connuiḡ αḡ? Fἡeαḡδιη Ruαḡἡἡῡḡe: Fοil  
 ḡo ḡ-fἡἡḡḡαοἡἡἡ Δ ἡἡἡḡἡα ḡααlen, ἡἡ fεαḡ, ἡἡἡἡ εἡἡἡc lei-  
 ἡe ἡἡ ḡe ἡἡἡἡἡἡe ann ἡἡἡἡ Ruαḡἡἡῡḡe, αḡḡ ma'ḡ eἡḡἡ  
 ḡo Connuiḡ ḡo ḡeἡḡ ἡḡḡḡḡḡe anna ἡiḡ αḡ εἡon ḡααlen ḡeἡἡ-  
 fαḡ ἡiḡ Ἰλλαḡ: Δ Connuiḡ ḡeἡἡ buαḡ αḡḡἡ ḡeaneαḡḡ αḡḡἡ  
 ḡeαḡa fαḡa διη ḡo εἡῡḡαon. ἡἡḡeἡἡἡἡ ἡἡἡ eἡἡḡ Connuiḡ  
 leiḡ Δ αἡḡ ḡo ceαḡeαḡ αḡeαḡḡ ἡἡἡἡἡἡ ḡααlen. 1ḡ ann  
 ἡἡ ḡ'eἡἡḡ ḡḡἡ Δἡḡfεαḡ ἡiḡ Muḡḡain αἡḡ ceἡḡḡḡḡḡ: Δ  
 Coḡἡḡḡḡe αḡḡἡ Δ Δἡḡḡḡḡḡ n-εἡἡἡone anne ἡαḡ ἡαḡḡ Connuiḡ  
 ἡḡḡḡḡe anna ἡiḡ ḡααlen ḡαἡἡ ḡḡἡḡḡ? Fἡeαḡδιη Connuiḡ  
 fḡḡ αḡ αἡḡ ἡiḡ ḡααlen: Anne ἡαḡ ḡo ἡḡḡḡḡ Connuiḡ ἡiḡ  
 ḡααlen αḡḡἡ Δἡḡἡḡ n-εἡἡἡone διη fαḡ ἡἡḡ ḡααlḡἡ Eοḡḡḡ  
 Δ ḡeαḡḡḡαḡαḡ? αḡḡ ḡḡḡḡḡḡ Δἡḡfεαḡ: ἡἡἡ eἡḡἡ ἡo ḡḡἡḡ-  
 ḡeαḡαḡ leiḡἡe ἡḡḡ. ἡἡἡ fεἡἡἡ ḡo εἡḡḡḡ. ḡ'eἡἡḡ Muḡḡ-  
 εαḡ ceαḡfεαḡ Maḡḡḡein αἡḡ ἡαḡ: Δḡa ἡἡἡἡἡἡ.

αḡḡἡ maἡḡe ḡααlen διη laḡαἡ eαḡon ann ἡeο, ceἡḡḡ-  
 ma ἡḡḡfεαḡ διη ḡαḡαḡḡa e? ḡo ἡeο fἡeαḡδιη Δḡḡ ceαḡ-  
 fεαḡ Δοἡmaḡ: Fοil ḡo ḡ-fἡἡḡḡαοἡἡ, 1αἡἡḡἡἡ ḡo leiḡfεαḡ αḡ  
 Δἡḡ ann εḡḡḡḡeαḡḡ ἡa ἡ-Δἡḡḡἡἡἡἡ fḡεḡa ḡ-ḡḡἡḡḡ ḡ-  
 ḡαḡαḡḡeαḡ? Ann ἡἡ ḡ'eἡἡḡ ḡḡḡαἡ ἂν Δἡḡḡḡḡḡḡ αḡḡ leiḡ  
 ἡe ἡa fḡεḡa αḡ Δἡḡ: ḡἡḡeαḡ ḡαḡ Ceαḡ ἡḡḡḡḡḡe διη Δ  
 ḡἡḡḡḡeἡe, αḡḡἡ anna εḡḡḡḡ ḡḡḡḡe fεἡἡ. Ann ἡἡ ḡ'eἡἡḡ  
 ḡḡἡḡḡ ceαḡfεαḡἡ-Δἡḡḡeαḡ αἡḡ ἡαḡ: Δ Δἡḡḡḡḡḡe 1ḡ ἡḡḡ-  
 ḡḡḡḡe ἡa fḡεḡa, αḡḡἡ maἡ ḡeαḡḡ ἡαἡ ḡain ἂν εἡḡḡ ḡαḡ-

արէա թօ ԼԵ Զաալեն սա՛ լաւի՛ն օլլման Ե-Բօւլա Իր յա՛-  
տաճ՛ Զօ յօճթար ան յիճ՛ աննա օւի՛տէ քեմ. Ըրօ Բսո՛ միան  
Լիոմքա մա իւ՛ծիւս Կոննուիճ՛ աննա արօրիճ՛ մա շարլա՛ս քին,  
նի՛ծիրին ու ալտ Լիոմ Զօ Ե-Ճլաճթա՛ս քե Կալճաօրի յիճ՛ Զաալեն  
նուիճ՛ Զօ յօճա՛ս ու քիօնքալո՛ւ ճսր մալտէ Զաալեն Ե աննա  
յիճ՛ յար տսրմօր Ե-Կանարճեճ՛. Ըրի ո-օրիճ՛ քիօրքիւճեանն Ըճ՛  
յե Ըլօն ու Կալման ճսր յալ՛ քօճ՛ ճսր քօճնար աննա Լաւն-  
Կալ՛ Եօճալօ Ըրի քա՛ ան Ըմքրի Ը Ըմլիօնուիճ՛ Կոննուիճ՛ սիւ  
նի՛ ճճ՛ Զարմ յիճ՛?

Անոր Զօ ո-Բերօ իւսմիւնար ճսր քօճ՛ քօճ՛ Ըրի Կալմ, իւ՛ծալա՛ս Կոննուիճ՛ յար տսրմօր Ե-Կանարճեճ՛! ճսր Ըսու-  
ծարտ Ըսաճիւսի՛ յիճ՛ Ալլա՛: Ու Ե-քիւլ Բքիւտեմ Զաալեն  
քա՛ սա՛ն Ըր քօ, քանքաճմսրօն Ըճ՛ Ալլա՛ աննա Ըր ո-  
Բօճանալ՛ շարտ Կիօմիօլլ Կճարճա՛ նուիճ՛ քիւքալօ Ըր ո-Բար՛-  
քաճար? ճսր Ըօ Լճար Ըրօթար յիճ՛ Մսման ան Ըսօ  
Ըսոնա. աննա քին Ը'քիւիճ՛ Կոննուիճ՛ ճա յա՛: Երօճա՛ մար քին.  
Լարնամարճ՛ քիալլա՛սար քիօնքալօ ճսր մալտէ Զաալեն Զօ  
Բքիւտեմ Մալճնար, ճսր աննա իւ՛տէ մար Ըրօքքիւնն քօճա-  
սար Կոննուիճ՛ աննա յիճ՛ Ըր Ըիօն Զաալեն ճսր քիլլա՛սար Զօ  
Կճարճա՛. ճսր յիճն Ըսաճիւսի՛ քիւք Ըօլ՛ ճսր Ըօ սիւ  
Ըմլիօնօլ քօճսր Ըօ Կճարճա՛ Ըրի ան քիլճ Ըճ՛ Բքիւտեմ  
Մալճնար. օրի Ըսուծարտ Ըսաճիւսի՛ Լիոմքա Կսրճար: ԸԿա  
քիւլ Ըլօն Մսքօճիճ՛ օլ՛ աննաճալօ Ըլօն Տաճոնա. Մա ճնի՛-  
տար ան քիւք քօ Ըրի Կճարճա՛ Բերօ Իօճիօմքիւս՛ Ը Էանճան  
նիւք մարքա՛ նա Ըճ՛ Ը մեմ. Ըօ Եի սիւ Ըրօտէ ԼիօնԿա ԼԵ  
Լսաճճար. Լարնամարճ՛ իւ՛տէ ան Կ-Ըրօքքիւնն Ըրի աննա Ըրօ-



ʒeom̃iað o-Teac̃m̃or̃ Ćab̃ar̃eā, aʒnr̃ oũb̃raðar̃ na bũl̃roim̃iðe  
 ar̃ ar̃o: Aṭa t̃m̃iðaõn n-Epp̃uone p̃ollam̃! Anñriñ o'eim̃iʒ  
 Ruð̃or̃uim̃iðe m̃iʒ Ullað̃ aʒ m̃að: C̃neuõ ma r̃uiõraiõ Conñuiʒ  
 m̃iʒ ʒaaleñ anna ar̃om̃iʒ? Uõ ċuim̃ cað̃ a ðeap̃lam̃ r̃uap̃.  
 O'im̃eʒ Conñuiʒ aʒur̃ p̃m̃oñraiõe ʒaaleñ aʒur̃ Ar̃õfeap̃  
 aʒur̃ p̃m̃oñraiõe Mũm̃aiñ am̃að̃ ʒa liap̃ail̃, aʒur̃ uõ ċuim̃ añ  
 ar̃õc̃rom̃feap̃ Conñuiʒ anna r̃uiõe aip̃, aʒur̃ leaʒ̃ re añ eip̃-  
 aõn aip̃ a ċeañ. Aʒur̃ uõ ċuim̃ Ar̃õfeap̃ m̃iʒ Mũm̃aiñ añ  
 m̃iʒðar̃p̃ aip̃ a ʒuãilim̃ið̃ aʒur̃ r̃illeaðar̃ ar̃uip̃ ʒõ o-ti'ñ ar̃o-  
 ʒeom̃iað̃. Anñriñ ċuãiõeaðar̃ am̃að̃ le ċeilab̃rað̃ mõr̃feip̃ o-  
 Teac̃m̃or̃ aʒur̃ mõr̃c̃om̃orað̃ na n-ðeac̃ṭrã aip̃ lior̃ Ćab̃ar̃eā.  
 Iar̃ riñ c̃mõc̃nuim̃iʒeaðar̃ añ uarã r̃eað̃ uar̃ tũr̃mõr̃. Aʒur̃  
 uõ bĩ roʒ̃ aʒur̃ roʒ̃nar̃ anñ Ep̃m̃ioñ aip̃ r̃að̃ laẽẽẽað̃ ʒ-  
 Conñuiʒ̃ Anñrañ r̃eað̃m̃að̃ baalãiñ o'ã m̃iʒail̃ ċuãiõ ar̃om̃iʒ̃  
 aip̃ r̃eilʒ̃ aʒur̃ r̃iað̃c̃ar̃ʒaip̃ ʒõ ʒleanñtaib̃ uiõm̃araib̃ n-  
 eap̃ib̃, Anoip̃ uõ eap̃lað̃ ʒur̃ b̃uip̃uim̃iʒ̃ r̃iað̃ mõr̃ ċm̃ið̃ r̃ainẽ  
 na r̃eilʒoim̃iðeað̃, aʒur̃ uõ leanñ Conñuiʒ̃ aʒur̃ ã r̃uip̃m̃ioñ  
 e aʒur̃ m̃ĩẽẽaðar̃ e añ lã uõ aʒur̃ lãr̃nað̃mãr̃c̃ m̃iʒ̃ne añ r̃iað̃  
 mõr̃ r̃iõm̃feap̃eað̃ anñ ceap̃ṭlað̃ar̃ lõc̃aiñ uip̃ʒe, aʒur̃ uõ  
 ʒlað̃ Conñuiʒ̃ ʒrim̃ aip̃ lãnñ uað̃ lãm̃ ciñ o'ãc̃uiõeac̃ṭaib̃  
 ãc̃ṭ̃ r̃aol̃ ã r̃uip̃m̃ioñ e uõ bãcað̃ ãc̃ṭ̃ r̃rẽaʒ̃aip̃ ar̃om̃iʒ̃: Ã  
 m-bãineanñ r̃ãĩc̃ẽiõr̃ le mac̃ Ep̃m̃ioñ? Aʒur̃ aip̃ ar̃om̃iʒ̃ ã  
 lãm̃ le tõc̃beim̃ ẽab̃aip̃, mãr̃ r̃laʒ̃ teim̃ṭĩrẽaʒ̃ ċuʒ̃ añ r̃iað̃  
 r̃uað̃ip̃ aʒur̃ ẽoll̃uim̃iʒ̃ re Conñuiʒ̃ t̃m̃ið̃ añ ċ̃mõiðẽ. Ar̃om̃iʒe-  
 aðar̃ ã c̃ap̃m̃ le linñ na n-uip̃ʒe. Bĩ euʒ̃c̃aoiñ aʒur̃ ʒeup̃-  
 ʒuil̃ annã õiaʒ̃, oip̃ bĩ Conñuiʒ̃ muip̃neac̃̃ r̃ap̃õil̃ip̃ uõ c̃loiñ

na talman. Aca ainmhir mǵaile ǵ-Connuiǵ anna aroimǵ for  
 Ermon reáct baalaine ǵo ǵlan. Aca a moicáin ǵlaoiǵte  
 “Uaim mǵ ǵ-Connuiǵ bigeaslaó”.

An naoimhac leabair. An naoimhac caibitil, Rǵail  
 Arofir re baalaine. 402. ǵo v-ti. 396. R. C. (Feuc An-  
 nala mǵeácta n-Ermone. A 1. pol. An 66. ouileos. Doir  
 an Domáin 4389. faoi ainm Airt.) Aǵur mǵail Oilliol  
 naoi baalaine 396 ǵo v-ti 387. R. C. (Feuc Annala mǵ-  
 eácta n-Ermone. An 1. pol. An 66. ouileos. Doir an  
 Domáin 4404. faoi ainm Oilliol Fionn.)

Anoir éar úeir bar ǵ-Connuiǵ n-aromǵ aǵur mǵ ǵaal-  
 en ari tǵeáct vo arocuinne ǵaalen le na ceile ari m-  
 bpuiteine Magnair moǵadair Muread mac Eocáir real poime  
 aroimǵ, anna mǵ ar éion ǵaalen, aǵur éuáiréadair na cur-  
 áiré ari fuon-Ermone aig ǵlaoic mǵcte, puonrairé, cinfir,  
 ollmana, aǵur treabáona an pobail ǵo v-Teacmóir Tábarcta  
 ǵan mall oir aca tpuáon Ermone pollam. Aǵur éangadair  
 ǵo v-tráctamail, aǵur ari fuiré vo’n t-arocuinne an ceuo  
 faect moǵadair Arofeair mǵ Mumáin anna n-aromǵ. Nior  
 v’imtiǵ re amac ǵo liafáil. Cuir Ruadpuiré mǵ Ullaó an  
 eiráon ari a éean, aǵur leas Feaó mac loiré puonra n-  
 íblaǵsaó an mǵbriat ari a ǵualinnib. Ari cuocnuǵaó an  
 ceuo reáct, imtiǵeádar amac, aǵur bí moirúirra na n-aro-  
 íeomraó vpuirǵte, aǵur éul a éileabáradair moirfeir v-

Teacmhor, agus morcomoraid na n-Eadctra air lior tAbairte, vubhavadar na.

Bulroimide ar arto: Ma ciuteair mait vo miz, maitib agus beantiact ullao, agus vo miz, maitib agus beantiact gaaalen. Agus vo miz, maitib, agus beantiact ullonnmaact leatneoao aroniz naoi laete na moirfeife go react agus fitce laeteao, annor go m-beio a fait am aiz an rluaq a eainic eugainn uao gac pion ve'n voimian? Cuireadar uile teactioieact go 'n aroniz aiz maio: Seao O a miz! Buio anmaic linn. Agus vo bi uile ciote lan ve luactair, agus go veaphta buio voaireamaea comthail, vrong comheil-ingte. Laoera, euactioieao, t-aorog, t-aor ceoil, curaoibintar, agus maertar. An triac eainic an aronpuinne le na ceile an vora react, leigtear na rciobta var turmor, agus glaoireadar na bulroimide ar arto: Seareann neac air tAbairte ga iareao a ceart? Nior preegair don gut. Ann-ran vora baalain ve mizail Artoeari ruair Ruaoiruide miz ullao bar, ear mizail veio agus fitce baalaine. Air tige-act le na ceile vo aronpuinne ullao, mozadar fiaea mac Ruaoiruide anna miz ar cionn ullao. Ann-ran reireao baalain o'a mizail o'eug Artoeari. Air epuinnugaio vo naroeu-inne Mumain air m-bruiteine mozadar Oilliol veaphtaair n-Artoeari anna miz ar cionn Mumain. Mar an ceuna bi Oilliol mozaigte aroniz air tAbairte. Bi mear agus geann aiz uile mizeact n-epuione air Oilliol aroniz, agus com vainingain buan bi r g agus roghra fuio an talam nac maib

comglic no impur le roèruḡaḡ ari b-ḡao na tri nuairc uo  
ceileabhradar apóruinne n-Erppone ari Ṫabarṫa. Anḡran  
naomáḡ baalaín u'a mḡail u'eug Oilliol.

Riḡail Eoḡaíḡ mic n-Apóḡear ḡeacṫ baalaíne. 387 ḡo  
u-ti 380. R. C. (ḡeuc Annaḡa mḡeaḡṫa n-Erppone. An 1.  
ḡol. An 66. uol). Aoir an Uomáin 4416.)

Anoir iar bar aḡur aḡleaḡaḡ Oilliol Molṫa apóruḡ,  
ṫanḡadar pḡionḡaíḡe aḡur maíṫe Muḡaín ari m-bḡuṫeíne,  
aḡur mḡḡadar Eoḡaíḡ mac n-Apóḡear anna mḡ aḡ éionn  
Muḡaín. An triac ceuṫna imṫiḡeaḡar na cúpaḡíḡe ueaḡ-  
ṫappuṫe amaḡ ari fuio uile Ṫanaḡṫeaḡ n-Erppone ḡa mḡ:  
ḡan mall cḡuinnṫear mḡṫe, pḡionḡaíḡe, cínḡir, ollmána,  
aḡur ṫreaḡaona 'n pobaíl ann apóḡeoḡmḡaḡ u-Ṫeaḡmori Ṫab-  
arṫa, oiri aṫa ṫriḡaon Erppone ḡollam.

Aḡur éḡuinnuḡ an ṫ-apóḡuinne ḡo ṫraḡamáil, aḡur  
u'eirḡ Ṫurḡear an ṫ-apoollam aḡ mḡ: Aṫa ṫriḡaon Erpi-  
one ḡollam. U'eirḡ ḡiaḡa mḡ ulláḡ aḡur uubairṫ: A  
Comḡlaíṫe, aḡur a ṡaorḡlana na n-Erppone, triac mḡail  
Apóḡear ḡori Erḡion bi ḡoḡ ari an ṫalam, oiri bi Apóḡear  
apóaḡainteaḡ, ṫiocairṫeaḡ, ceaḡṫ aḡur ḡaoi Oilliol uearḡḡa-  
ṫair n-Apóḡear bi'n ḡoḡ uo meuruḡaḡ aḡur leaṫnuḡaḡ nuḡ  
ḡo u-ḡaruiḡ ḡoḡnar mair blaṫ aoiḡin ari fuio uile mḡeaḡṫa  
n-Erppone. Anḡra na laeṫantairḡ uo ṫanḡadar ḡoḡ, eaḡna,  
ṫairḡe, aoiḡnear, moriḡaíll, aḡur mormáíṫear aḡ éionn na



ταλμάν οε βρυζ ριν κρευο μα ριυόεραιο Εοόαιο mac Δρο-  
 φεαρ αιρ τιόαον Ερριονε. annor zo m-beiō poḡ rultmār  
 laeteaō 'n-Δροφεαρ αζυρ Οιλλιολ τιḡεαότ αιρ ḡα ρολρυζαό  
 αζυρ υλλαομνυζαό ρορ ταλαμ αοιβιν Ερριονε? Αζυρ βι  
 Εοόαιο ροḡαιḡτε le ḡuē aonḡir.

Αότ ann τριαότ ριορ ιμτίḡ ρε amac zo liaḡail, cūir  
 ριαόα an eiraoir αιρ a cean, αζυρ vo leaḡ feaō mac feaō  
 ρρionḡa n-ibluḡaō an ριḡβḡaτ αιρ a ḡualainib, αζυρ αιρ  
 εριοόνυζαό vaρ τυρμορ, ιμτίḡεαοαρ amac αζυρ ceilaβḡaοαρ  
 zo ḡurmār μορφειρ o-Teaómoρ αζυρ μορcomορaō na n-Eaó-  
 tra αιρ lior ḡaβaḡeḡa. Αζυρ ni ρaiβ neaó αιρ ḡaβaḡeḡa aiḡ  
 iaḡeāō a ceapτ. Annḡan o-τρεαρ baalaín oe ριḡail Εοόαιο  
 ρuaiρ Turcār apollam υλλαό baρ, αζυρ epunnuiḡ comē-  
 ionol n-ollam uaō ḡaó muρ-n-ollam υλλαό αζυρ ροḡaοαρ  
 Teine anna n-apollam. ḡaḡbeir ριḡaileāō ar cionn υλλαό  
 ρε baalaíne oeḡ ρuaiρ ριαόα baρ, αζυρ aóleaóaοαρ e ann  
 Cluadineāó, αζυρ vaingḡaοαρ capn ulmoρ ar a cionn, αζυρ  
 βι μορcaoinτε τρiό υλλαό annaóiaḡ, oir βι ρε muρineāó vo  
 cloin na talman. Αζυρ αιρ τιḡεαότ vo apocpuinne n-υλλαό  
 αιρ m-bḡuḡeíne ροḡaοαρ Aḡḡeaoimoρ mac b-ḡiaóa ann ait  
 a aóar maρ ριḡ ar cionn υλλαό. Αζυρ τριαό ριḡail Εοόαιο  
 maρ aporuiḡ ḡeaóτ baalḡine o'eḡ ρε αζυρ ḡeaḡeann a capn  
 ann Mumain taob le capn n-Δροφεαρ αζυρ Οιλλιολ.

Αn naoinmāō leaβaiρ. Αn τ-aonmāo caibioil oeḡ. Riḡ-  
 ail Aḡḡeaoimoρ τρiόaó baalaíne. 380 zo o-τi 350 R. C.

(Feuð Annaða mǫgðætta n-Ermione An. 1. pol. An 66. vǫnl-  
eog. Doir an Domáin 4423. Águr fcríobta lúingreaiǫ.)

Ánoir air bar Eocáið bi na cǫpaðíðe veaǫtappuiǫ vǫl  
tríð Ermion aig mað: Cmuinntear aroðruinne n-Ermione air  
tǫðarǫta ǫan mall aða tríðæon aroiuǫ follað. Águr air  
tiǫææt vo ðaal arteað ann vaða mun oða tæað lafǫit,  
vo fíðe an t-a-roðruinne ann arofeomǫað o-Tæaðmori tǫð-  
arǫta. An træt ceuona bi Ðaie mac Oilliol mǫǫaigte anna  
mǫ ann Mumáin. Águr air an Ceuroææt o'eiuǫ Tinne an  
a-roullað ǫa mað: Aða tríðæon Ermione follað. Águr  
o'eiuǫ Ðaie mǫ Mumáin aig mað: A Cómflaite n-Ermione  
creuo ma fíðrað arogeaðmori mac b-fiaða mǫ Ullað buð  
aioe cliu, maðæoið ulflioæt n-Er anna aroiuǫ for Ermion?  
Águr aroiuǫ cað a ðearlað.

Nior imǫiǫ arogeaðmori amað ǫo liafað vo cuir Ðaie  
mǫ Mumáin an eiræon air a cæan águr leaǫ mǫ ǫaalen  
an mǫðbræt air a ǫualainaið águr vo fíðe arogeaðmori  
air an tríðæon, águr æin ǫo leiǫfeair ar aro: Scríobta  
Eoluir águr leaðair na n-aimeie ǫaalaǫ, águr air cmoð-  
nuǫað o'eiuǫ aonǫair ceanfeair Earb aig mað: Træt fíð-  
ear an aroðruinne an vaða feaæt aða ceirt aig aonǫair  
vo cuir a ðaiear la cluair Ermione. Águr o'imǫiǫ an t-  
a-roðruinne amað águr bi voþra na n-a-rofeomǫað o-roiuǫte.  
Ann rin cæleaðbræoar moþeir o-Tæaðmori águr moþcomorð  
na n-Eaðtra air lior tǫðarǫta. Águr cöm luað ǫur tainic

an t-arcóruinne le na céile an dara fead, 's do fear don-  
 gair ceanfeair Earb aig naó: Deirtear gur éirilluig Rang  
 níg Ultonnmaét le éablaé trom go n-oiréir an Domáin  
 eadon go u-ti Muir u-Tienna le comgnoim éabhair u'a  
 óirig aca mar fadéig-mara aig baint chead uad gac fairge,  
 mar eóir aca aic níg Ultonnmaét taob fíar u'e'n tmuáon  
 pollam? Anne naé toirneargéann chead n-olige n-Erhone  
 n-bul ari arciur do don flait ari tuairig aróime ann  
 coíad cheada? An coir no an ceair e go ruidéar na  
 tuata aic ann aróiméad u-Teadómor Éabairéa traé aca  
 a níg gur leiríe uo uo níg gá feolaó mar fadéig mara ar  
 éionn an domáin uirgead? Anne naé coir go m-beir a  
 tuata a comluadair leir aig feallaó agur baint chead uad  
 na muirceadairib fadéig laig do croidéad na m-bodá? Ue  
 bhuig rin ceir na n-oiréir na Danaan go uo ar aró-  
 iméad u-Teadómor Éabairéa? Ari an ball uo leim forb  
 cean uo na oét n-Danaan anna fearad, agur freagair le  
 gnuaim feargac agur borbgué: Tuig dongair.

Ceanfeair n-Earb a eitead! Agur ma gnuóir a éir-  
 éaint breugac ari Mag luigne no Dallain tabairfara a  
 fuil agur a feoil mar biaó uo na fearcáirib! Uo níg  
 muiríon fuil an aróiméad, agur ari an ball bi pmon-  
 raíe agur maite Gaalen ari cor aig caitead a lam mar  
 go uorncáir a g-claveam. Agur uubair aróig: Foil .  
 foil a maite fioncáime, ní uar turmóir uo freagair le  
 fearg na laig cum foirneair ann aróiméad u-Teadómor

Դժարե՞ս? Դճսր ո՞ր քննեցար ինչ քնն. Դճսր ո՛րքնն քնն  
 չճալեն ճից քնն: Դ Ըմբլալե Դճսր Տճոբլաննա ռ-Երրոնե  
 մա՛ր Բ-բլոն ճն քեւլ Դ ճլւննից ճոնչար ճեռքեար ռ-ԵարԲ,  
 ճնն ճաճ քնոմ ճն ճարօթ 1? Ըքեւո մա քքննքեար ճն ճար? Դճտ  
 ո՛րքնն Դճո՞ մաճ չ-Ըար ճնքնն ինչճալ ճից քնն: Ըքեւո  
 մա ինքնոճա Օրն ճեռքեար չ-Ըարրան? Դճսր ճար երրն ո՞ր  
 Օրն ճոսԲարտ: Դ ճրօբլալե ռ-Երրոնե ճաճ ինքնննննն  
 Եոճաթ Օլլման Բ-Բոսլա ճանն ճն Դճճճն մար ճեռքԲարտար  
 ճրտաճ քնն ռ-ճրօքեոմքնն յ-Դեճոմոր Դժարե՞ս, Դճսր ո՞ր  
 քնն ճեռքչ քննքննն Երրոնե ճից ճեւնն ճոմարլե Դճսր  
 ճից ճրոսչաճ Դ ինն. Դար քնն ճն ճ-ճն քնն Բ ինն ճարն-  
 տար ճն Դճճճն չճն քեւլ. մա ճարլաճ չո քնն քոքն քո-  
 ճալ-ճարքնն քեռքչ ինն ճն ճարօթ չքնն ճնն ճչաթ Դ  
 քննոճտ, ճն ճարտ ճե Բքնն քնն չո ռ-ճեռքԲմեքննեար ճիլե մար  
 Դ չքնն ճն Դճճճն ճաճ՛ն յ-քնն? Բլոքքննչճնն ճաճ ճաթն  
 ճեռք Դճսր չիլ ճա չ-քննքեար? Դար քեւո ո՛ն Դճճճն  
 քեռքաճ ճննճչաթ ճա ճա չ-քննքեար? Դար ճիլե քննքնն  
 ճնն Ըճճճճոճմոն քնն քեւո! Դար քեւո ո՞ր քննն Եոճաթ  
 Օլլման Բոսլա? Դար քեւո ո՞ր Դքքննմար? Դար քեւո ո՞ր  
 քնն ինն? Տեռքճնն ճման քննոճտ իոլար իո ճե Բքնն չո  
 Բ-քնն քնն մար ճրլեար ճնն ինն?

մա ճոմչարքեար Ըեքննքնն ճա Բ-քեւո քոճալ ճր իոք-  
 իոլ ճնն ճլար չ-քննքեար չճալեն ճից մարքչաճ ճր քնն  
 ճից իոճոմքնն: Չքն քեոլնն ճե ճր ճոնն ճրքչաճ ճնն քնն-  
 տար ճն Դոման մար քեճաճ մար. Ըա Բքննքն քնննքն.  
 Դր ճրքեար քննքնն չճալեն Դ ճա մարքչաճ չա իոքչաճ?



Anne nac veirpeann focal na olige: bíodasú tuine ari la-  
 tar le preasrao do'n capoir anna n-agaio, b-fuil Rang ari  
 latar? Veirpeann Oir: bí Rang miz ultonnmaet amuz  
 traet eamie an cupao aig glaoic cum Tabarta: Oir ata  
 triodon ariuz pollam. Nior fiorruiz Rang go n-eugrao  
 ariuz, oir ni b-fuil oia tarriangpreacta againne mar bup  
 n-oia Ana a ta rograo do crompearaib Gaalen, mar an  
 ceutna ir real maie anoir uao an t-am ari bain ariocrom-  
 fear ari rcanclivoeen uain? Ma fiorruizean Rang go m-beio  
 an t-ariocruinne anna fuidh gan amhar tiocraio re ann.  
 Iar criochnuao do Oir, cluintear gut ga rao: Ma labro-  
 cao ariuz? Agur subairt ariuz: A ariomaithe rcriobtear  
 ari treaco olige n-Errione: bíodasú uile teanga anna eort  
 ar eomair an breiteam traet nac b-fuil an te anna n-agaio  
 ata'n capoir veunta ari latar. b-fuil Rang ari latar?  
 Uime veirpeann ariuz: Seareao olige n-Errione! Ir ann  
 rin bí treaco olige n-Errione, agur leabair na n-Aimrie  
 leigte. Agur glaoideadar na bulroiuoe ar ari: Seareann  
 neac ari Tabarta aig iareao a eairt? Aet nior preasair  
 don gut. Cuao an t-ariocruinne amac, agur imetiz gaic am-  
 baile go o-calam a eomnuoe. Ann oara baalam mizail  
 Aingeamoir fuair miz Gaalen bar. Agur cruinnuao do  
 ariocruinne Gaalen ari m-bpuitene Maignar bí Fiaca rog-  
 aigte ann aic a aetar miz ar eionn Gaalen. Annran cuig-  
 maio baalam oe mizail n-Aingeamoir do cuir re na cupao-  
 ioe veagtapruiz amac ari fuio Errion aig rao: Ari tige-

adēt vo baal ann ceuo mion iarrgic tarē beirdear na teinte  
 air lapaō air Raēaib n-Errione cruinncear mige, pmonraide,  
 cinfir, ollmana, agur treabhaona 'n pobail ann.

Arrofeomraō v-Teacōmōi Tābarēa ar comair aronig. Anoif  
 air fuidēaō vo'n arōcruinne an ceuo feaēt, v'eirig Airge-  
 domōi aig raō: A Cōmflaite fioncōaimē ata roē agur  
 roēnar for Errion, ēangamar le na ēeile leif an turmōr  
 vo comlionāō, le morfeif v-Teacōmōi agur morcōmōraō na  
 n-eaētra vo ēeilaōraō. Anoif vo ēarlaō iar leigēaō na  
 rēioēta sup ēuit Tinne an t-arōllam tein, agur fuair  
 bar ran cuigmad baalain ve mīgail n-Airgeadomōi. An traē  
 glaiōēadair na bulroimide amac: Seareann neac air  
 Tābarēa aig iareāō a ēearc? Mōi ffeagair don gūt.  
 Agur air imēaēt vo'n arōcruinne ērialluig Airgead-  
 omōi go n-ullaō, agur cuir re cuireāō vo pmonraib,  
 ceanfeairib, ollmanāib, agur treabhaonāib an pobail, maille  
 le breiteamna go g-cruinnraō air m-bruiteine n-ullaō an-  
 na foair.

Air fuidēaō vo-n arōcruinne air m-bruiteine, cuir Air-  
 geadomōi a veairbraēair Arrofeair anna fuidē ann aic mīg  
 ann ullaō. An traē ceuona air cruinnuēaō vo na ollman-  
 aib, roēadair Doēta ann aic Tinne anna n-arōllam ullaō.  
 Anoif buē ailne gnuif agur cuma n-Airgeadomōi iona uile  
 clān n-Errione, ann uile nar agur cleair n-eaētra ni raib  
 a cōmionnan air fuit na talman. Ni e amain sup taitnuig  
 an reilē, an mionce, an ceol, agur eaētra an gairce le Air-

ḡeasomor, ac̄t mar̄ an ceudna n̄ maib̄ don̄uine com̄ veas̄ ann com̄raō, com̄ caoim̄e ann com̄airle, ann cluairteant le uine eile b̄i nar̄ eirteac̄ta air̄ a ḡḡaiō, nuair̄ oo lab̄air̄ re b̄i a ḡnuir̄ ḡlan solur̄lan, ḡsur̄ b̄i a focla na n-eas̄na, nuair̄ oo t̄oir̄meas̄ḡ b̄i a ruas̄raō caoim̄ flait̄am̄ail, air̄ an aóbar̄ ro b̄i na c̄rom̄fir̄ aḡ c̄reirt̄int ḡur̄ feus̄ leo Air̄ḡeasomor oo cl̄aonaó muon̄par̄taō leo fein. Oo t̄ar̄laó ann reac̄t̄maō baalaín ve muḡail Air̄ḡeasomor t̄raō t̄aimic re ḡo ullaō, ḡur̄ faoil Toil cean̄ ve na c̄rom̄feas̄raib̄ a maib̄ ar̄oaḡeas̄antaó ann uiaḡ ḡair̄m an ar̄ōc̄rom̄feas̄reac̄ta, an ḡair̄m uo t̄muó com̄ḡn̄iom̄ ar̄om̄uḡ oo ḡnoct̄uḡaō. Le na linn rin̄ meas̄ruis̄ re Air̄ḡeasomor oo cuinḡeall t̄muó reas̄c̄ ḡsur̄ ailneac̄t a inḡein Capa, an b̄ronḡeall buó veire ann ullaō ḡo leup̄.

Air̄ la eis̄in nuair̄ oo b̄i'n muḡ aḡ boḡanaib̄ doōa cin̄fir̄ Maḡinre, t̄aimic Toil leir̄ an b̄ronḡeall ció t̄raōt n̄ ruair̄ re cuireaō. T̄raōt r̄illuis̄ Air̄ḡeasomor ḡo Dun̄roberce, feas̄ruis̄ Toil ar̄ com̄air̄ an muḡ ḡsur̄ lam̄ a inḡeine Capa anna lam̄. R̄iḡneas̄ar̄ ar̄ar̄ fas̄a ann Dun̄roberce, ḡsur̄ air̄ r̄ileaō oo Toil ḡ'a t̄alam̄ uuit̄ce fein n̄ior̄ t̄oiḡre an b̄ron̄ḡeall leir̄. O'ras̄ re r̄ire le bean ḡaal̄mūint̄ir̄ a m̄as̄ar̄ annaice le Dun̄roberce. An t̄raōt oo t̄ar̄laó na n̄iúce reo b̄i m̄ire doōta ann mūn-n-ollom̄ Dun̄roberce. ḡsur̄ t̄aimic teac̄toimeac̄t c̄ugam̄ le foclaib̄ an muḡ: Teanneas̄ doōta ḡo Dun̄roberce, air̄ an ball̄ cuaō me ar̄ com̄air̄ an muḡ, ḡsur̄ ruair̄ me ann rin̄ leir̄ ar̄opeas̄ an p̄r̄ion̄ra, ḡsur̄.

ḡaalaín an ar̄ob̄reiteas̄m. ḡsur̄ b̄i t̄reac̄o ol̄ige n-er̄ri-

one ruairgailte, agus ríobta Eócaíó Ollmáin b-foola  
 fearrta amac. Agus aubairt Airgeadómor: Buó maíe ma  
 aicínraio Docta agus Saalar go maib Toil cean ve na  
 cromfearaib ann reo ga maó liomra: Go vearbta bi na  
 naoi olige vo na naoi cromfearaib uad'n o'tur, a ceudair  
 air treaco olige n-Erhone, agus air pol olige n-Ullaó,  
 fearó eadon phiomhollaó an caiboil. Aét ann traét bi  
 na ollmána ga bagraó Cairbhe traé mairuig re ann mur-  
 n-ollam Dunsobence, eadon n-veir tabairt ruar a migeácta  
 óo Oilliol biornéneat ann a fean doir traé bi re caic-  
 uigte agus le puét bair go fuilantona naoi olige vo beir  
 comhitead ar an pol! Dubairt Toil mar an ceona: Ma  
 cuirfad an miz na naoi oligete air air annran aic anna  
 maib ann laetantaib Eócaíó átar g-Cairbhe? Scuiruigto  
 treaco na olige agus ríobta Eócaíó go feucfara ma'r  
 fíorí focla o-Toil? Agus vo bi na ríobta ríuigete  
 lictir maille lictir agus focal annóiaí focal áet ann  
 traéó ni maib don focal no don lictir comhite amac. Ir  
 ann rin aubairt an miz: Iar mo n-imteáet oom go o-  
 Teadómor, glaoideao Airfeair cuige Toil ve na cromfearaib,  
 agus cairbaintear vo treaco na n-olige agus ríobta  
 Eócaíó ar coinne Docta agus Saaler. Abbair a Airfeair  
 le Toil: Naó b-fuil aic air pol olige n-Ullaó vo annian-  
 taib donóine, agus ni maib donno comhite amac. Agus  
 migne Airfeair mar áic an miz. Vo bpuétuig fearg o-Toil  
 amac air laraó agus buó ionna ceirt vo cuir ve baal, go



veimín b'í a focla marí focla tuine ari míre. 'Dó éuir re an ceirt ceutona agus na focla ceutona go minic, agus labhair re marí tuine ann ughdair aig maó: An ír e vo báraimail a Arpfeair naó éug baal na naoi oligte vo na naoi croomfeairib ari o-tur?

Agus freagair Arpfeair: Fiairúigim oíot: Arí labhair baal le Toil ari don trát? Agus tubairt Toil nioi labhair ata leabhair m-baal oirúigte go veo! Aó ma labróao ní cialluigeann donneac a focla aó na croomfiri amain. Bíreao na focla fíori no naó fíori ní éig linn anoir vo cruéugao. Ní e an ceutuarí a éuailiúg Arpfeair na focla vo a labhair Toil anoir, aó trát gláceann mo intinn comairle oréarib teilgeann mo éiall amaó iao marí cleara glíce na g-croomfeair le cuingugao riar an gaaí. Marí rin o'im-éig Toil ari aóar go feargeac, agus triallúg re go o-Teacmóir agus a ingein Capa anna cómveacáta leir. Agus fearadair ar cómarí arpúig, agus vo máirúig Toil ann bo-tan an iúg ari éabairéa. Tarí tamal fíleaoair go n-voun agus veagbaile o-Toil ann carbao an iúg, agus vo gein Capa leaib fearóa agus o'far Toil anraibíri ann arneir agus eudail, agus b'í moimáoin ve uile cineal go leorí aige. Marí an ceutona b'í gleur agus tabaó aig Capa marí buó coiri vo beir aig maéairí leinb an iúg. Anoir ann laeteib reo vo éaríao gurí o'eug éineige an t-arócroomfeair, agus gan mall éainic Toil go o-tí'n iúg aig maó: Buó aite liomra vo beir rogaigte anna n-arócroomfeair? Aó frea-

ʒair Aingeomhor: ʒlaʒeo Tol aʒur failte fait a ʒpoir  
 oe taʒaʒt Aingeomhor, aʒt oe nioirib a bainear le ʒairm  
 miʒ n-ʒpione, bioeao caʒ anna ʒort! Nioeirrin mor ʒao  
 Tol uao a n-iapeaʒt nuiʒ ʒo ʒairuiʒ ʒe an miʒ oe bioiʒ  
 rin mor pullang ʒe ʒara oo ʒeaʒt anna maʒairic nioir  
 muʒa. Anoir annran ʒara baalam ʒeug oe miʒail Ainge-  
 omhor miʒnevair ʒaire miʒ Mumain aʒur Fiaʒa miʒ ʒaalen  
 cuiʒmao coimeiriʒe aʒur comiʒlice annaʒair ʒroiriʒ, aʒur  
 turuiʒevair oo ullmuʒao a ʒomlanna, ʒan am ceuona  
 ʒuir ʒroiriʒ ʒeaʒtoipeaʒt ʒo ʒromt miʒ ulconnmiaʒt aʒ mao:  
 Triaalleo ʒromt le neart a ʒmfiʒuaʒ ʒairna uirʒe aʒ-  
 luain. Aʒur ʒluairuiʒ Aingeomhor le ʒluaʒ ʒmʒleurt  
 n-ullaao ʒo o-ti'n ʒear aʒur ʒairuiʒ leiʒ ʒmfiʒuaʒ comiʒ-  
 nomt an ʒanaa ʒaoi ʒnuic ʒ-ʒruaʒain uao 'n mor. Tria  
 ʒroiriʒ ʒroiriʒ ʒo ʒair ʒmfiʒuaʒ Mumain aʒur ʒaalen  
 comoluiʒte le na ʒeile annaice le bioirɔbair na bioeaim-  
 aine air Maʒ n-Oir, oo ʒuir ʒe Maerlaoc ceanfeair ʒle-  
 annaouin le bulroirib ʒa mao: Cao ʒialluirʒeann an mor  
 ʒruinnuʒao ʒeo oe ʒairraib na talman? A ʒilfeair ʒur  
 ʒuil an ʒaal? Freʒair ʒaire miʒ Mumain: A ʒuraao  
 ʒleannaouin ni mian linn aʒt ʒonn an aʒrainn a ʒuireaʒt  
 oo ʒruic an miʒ. Anoir ni ʒair a leiirve aipeaʒmhor ann  
 uile n-ʒpione le ʒuireaʒt ceol teua na clarruiʒ. Aʒur  
 freʒair Maerlaoc: Ma ta ʒpeaʒail luic o-tuitime ann  
 ioirgul ceol oo cluairib ʒaire, bio coir ʒo monʒao e ʒein  
 an ceol oo a ceuairi? Aʒt ʒeuc anoir ʒul a ʒainic aip-

ɣɛaomɔr aɣur a aɾmɸluaz aɾ laɕaɾ tɪuntɪz ɸiaɕa aɣur  
 aɾmɸluaz ɣaalen, aɣur ɣluairɪz aɾ leo ɸein, aɾ ɸeucɾunt  
 ɾin oo ʋaɪe tɾiallɪz ɣur ɸɛɾan le teann ʋeɪɾɪ ɣo mu-  
 mɔin aɣur ɣeup-leann aɾoɾɪz a loɾɣ aɕt noɾ ɾɪɣne aɾm-  
 ɸluaz muɾɔin oɾeapɾɔm no ɸuɾeac nɪz ɣo tɾeapɾnɪzɛaɔaɾ  
 maɣaɕɔaɾ, aɣur aɾ na cɪuɪɔɪb ʋo ullmɪz ʋaɪe ɸaoɪ  
 leɪɕ caɕa. Ann ɾin aɕnɪz aɾoɾɪz oo na buɾɔɾɪb: Abba-  
 ɾɪɔ ann cluaɾteant ʋaɪe ɾɪz muɾɔin: Teɪʋeann aɾoɾɪz  
 ɕaɾ baɾbɪn. Aɕaɔaɾ na bac aonneac a beallaɕ, maɾ ɾin  
 ʋɾuɪʋeɔaɾ ɸaoɪ leɪɕ a ɕeɪle, aɣur ionɾɾuɪʋeɔaɾ an caɕ,  
 aɣur noɾ b-ɸaɔ a ɾaɪb an caɕ aɾ bun nɪaɾ ɕuɪɪz ʋaɪe  
 le beɪm cloɪɕe ʋɾɕuɾɪɕe aɾ cɾantubal. Aɣur bɪ luɣaɔ  
 mac ʋaɪe ɣaɾɪɾ ʋe aɔɾ ɸe baalaine ʋeɪɣ, a ɕaɪɪc le  
 ʋa coɾɪʋeacɕaɪb ɣo ʋ-taɾɾɪz amaɕ ʋaɔ boɕanaɪb ɾɪz mu-  
 mɔin le ɸeucɾɪnt a aɕaɾ tɾaɕ ɕuaɪɪz ɸe ɣo ɾaɪb a aɕaɾ  
 aɾ aɕɔaɾ, aɣur tɾoɪɔ ɸe tɾeunɾaɾ le ɕaɔɪb a aɕaɾ.  
 Anoɾ aɾ tɪɪɪm oo ʋaɪe ɕuɪntɪz aɾmɸluaz muɾɔin a  
 ɕul aɾ ɸaɔbaɾ an caɕa, aɕt oo caɪɕ an ɾɪɣɔaɾna luɣaɔ  
 e ɸein aɾ ɕionn coɾɾ a aɕaɾ, aɣur bɪ ɣeɪbɕe aɣur toɪɣɕe  
 aɾ coɾaɾ aɾoɾɪz, aɕt labɔaɾ aɾɣeɔmɔr ɣo ɣ-cɪnealɕaɕ  
 leɪɾ aɣur oo ɣuɪʋe an t-ogɪaɔɕ ɣo b-ɸuɪɣeɔ ɸe ceɔɔ caɾn  
 oo aɾoɾɪz aɾ ɕionn a aɕaɾ? Aɣur ɸɾeɔɣaɾ aɾɣeɔmɔr:  
 Teɪɔ a leaɪb aɣur beɪɔ mɪɾe coɾɪʋeacɕaɪn leaɕ. Aɣur bɪ  
 caɾn ʋaɪe ʋeunta aɾ an aɪɕ ann a ɕuɪɪz ɸe.

Aɣur oo bɪ na baɾɪɔ aɪɣ canaɔ eɪɣɕaɔɪn ʋaɪe, aɣur  
 ʋuɾɪz aɾɣeɔmɔr ɣuɕa clapɾaɪz ann coɾɸonn le ɣuɕ ɣ-

clarrac b-fíle Mumáin agus bí beantpacét m-ban agus m-bpoinnigeall aís geurguil Dáire. Agus air cuir uaidé do Airgeadómor a éruic fearuis re roir lužad agus Cobtaó veapbriatari Dáire, agus o'ionnruide caémann an rís. Do guil re Dáire blasé Mumóin aís raó: Ir coir agus olir-teanaó do gué agus do teanga treunlaodais euctais do molaó trac nac eirteann a éluar air an dómar rin beió Airgeadómor mac Eir aís.

Molaó gíoiúe agmari Dáire mic Ibeir déet beió Airgeadómor anna toro ve Fíaca rís Gáalen ve bús nac eirteann a éluar. Agus ríleavari lužad agus Cobtaó agus maíte Mumáin le Airgeadómor g'a boéanaib. Air trialluis Airgeadómor go o-Teacómor bpuinnuis a eac ainluat beiteac buó veire amearg eacais an rís, agus do lub re lužad go muirneac agus éus re lám carantari óo. Treoruis Ceat veapbriatari Dromt armpíluas an Dánaan air air go n-ultonnmacét, agus o'iméis Dromt le aroruis go o-Teacómor. Agus do éuir aroruis curadóide veagétappuis amac air fuio na n-Erpuone ga raó: Cpuinn-tear ríséte, ppuonraide, cinfir, ollmána, agus treabáona 'n pobail ann arpíeoíraó o-Teacómor Éabarta gan mall ar comairi aroruis, déet ann tracé do Fíaca rís Gáalen cuir re teacóireacé cinnte ga raó: Fneagairéav Fíaca rís Gáalen ann arpíeoíraó o-Teacómor Éabarta dóbari triallte armpíluas Gáalen ann aśaio aroruis? An trac reo mar an ceuna cpuinnuis arpíeoírao Mumáin air m-bpuíteine agus rožadari Cobtaó veap-



bratair Daire níg Múmain, anna níg ar éionn Múmain.

Anoir air cruinnuḡaḡoḡo oḡo aḡoḡruinne n-Eḡḡione ann aḡoḡeoḡḡaḡoḡo o-Teaḡḡoḡ Tabaḡḡa, o'eiríg aḡoḡníg aḡur aḡu-  
bairt: A Aḡoḡḡaite ḡioḡḡaḡoḡe ḡar o'eir ḡeilaḡḡaḡoḡo moḡḡeir  
o-Teaḡḡoḡ Tabaḡḡa, aḡa ḡocal aig aḡoḡníg oḡo cluair n-  
Eḡḡione, aḡur air leigḡaḡo leaḡair na n-Aimḡḡe ḡaalaḡ  
aḡur ḡḡoḡḡa n-Eoluir imḡigḡaḡoḡar amaḡ aḡur ḡeilaḡḡaḡoḡar  
moḡḡeir o-Teaḡḡoḡ aḡur moḡḡoḡoḡaḡo na n-Eaḡḡa air lior  
ḡabaḡḡa. Air ḡuḡḡaḡo oḡo'n aḡoḡruinne an oḡaḡa ḡeaḡḡ,  
o'eiríg aḡoḡníg ar coḡḡair an t-aḡoḡruinne ḡa ḡaḡo: A Coḡ-  
ḡḡaite aḡur a moḡḡaite n-Eḡḡione ḡeo e an ḡocal a baḡn-  
ear le buḡ ḡ-cluair. ḡḡeaḡḡoḡaḡo ḡiaḡa níg ḡaalen cao  
aḡḡar oḡo ḡḡaḡḡ ḡe a aḡḡḡḡaig annaḡaḡo aḡoḡníg? aḡur  
ḡḡeaḡair ḡiaḡa: ḡaimic air n-oḡig Daire ḡo ḡaalen le  
ḡḡeunḡḡaḡ anḡoḡ, aḡur ar o-tuigḡann tu, nḡ ḡoḡḡearḡean  
oḡo leirḡoḡ a ḡian? aḡur coḡ ḡuaḡ ḡur ḡuaḡḡaig aḡoḡníg  
an leirḡeul nioḡ ḡeḡuig e oir aḡubairt: Anne naḡ ḡaib  
Daire aḡur ḡiaḡa caḡanḡaḡo? Oe bḡig ḡin oḡbairt aḡḡe-  
aḡoḡ coḡ ḡaḡa ḡur naḡ baḡ ḡiaḡa coḡ Daire, aḡḡ air an  
laḡ eile oḡo ḡluair ann coḡḡḡoḡ leir ann aḡaḡo aḡoḡníg,  
oḡar baal ḡabaḡḡaḡo aḡoḡruinne n-Eḡḡione meḡoḡean oḡo oḡo  
leirḡeul. An coḡ e ḡo ḡeubḡear an ḡaal ar a ḡoḡḡar  
ḡan ḡaḡo? Uaḡ ḡarḡaḡo naḡ buḡ ḡḡeaḡaḡo oḡo aḡḡḡḡaig ul-  
laḡ oḡo beir ḡḡeaḡ uaḡo'n coḡaḡo, ḡḡeḡo ma oḡoḡaḡo ḡiaḡa  
níg ḡaalen mile m-bo maḡ eiric? aḡur o'eiríg ḡiaḡa ḡo  
o-tappuig ḡa ḡaḡo: Anne naḡ oḡoḡaḡo Múmain leaḡ an

epic uo? Áéτ fpeaḡaiṛ aṛoiḡ: bṛéaó uile teanḡa anna  
 éorτ annaḡaiḡ Óaiṛe oiri coolann ṛe ḡo ṛuanaoi a éaiṛn,  
 uoluiḡ ṛe a beaéa maṛ epic uime ṛin uo ḡuil aṛḡeaóuoi!  
 Ann ṛin uṛlaḡaiṛ an τ-aṛuollam ṛocla aṛoiḡ: Cṛeuo ma  
 n-uolṛaó ṛiaéa miḡ ḡaalen mile m-bo maṛ epic? Áḡuṛ  
 éaiṛbaimeaóaiṛ an cuio iṛ muḡa a uéaṛlamā, áḡuṛ uo bi  
 maṛ ṛin.

Ánoiṛ aiṛ tiomaint na ba ḡo u-talam aṛoiḡ ṛiaṛuiḡ  
 ṛe ué na maoraiḡ: Cia'ṛi buó leiṛ na ba? Áḡuṛ fpeaḡ-  
 maóaiṛ: Óo bi ṛiaó toigéte maṛ aṛuóior ué na ḡaal. Áḡuṛ  
 u'áéin aṛoiḡ: tiomanuiḡiú na ba aiṛ aiṛ aiṛ ḡo na ḡaal  
 oiri buó leiṛ iao. Ni coiṛi no ni ceaṛτ ḡo n-uolṛaó an  
 ḡaal caim aiṛ ṛon coiṛ an miḡ? bṛéaó mile ba ué boib  
 b-ṛiaéa toigéte oiri iṛ e áta ciontaé, iṛ leiṛ an epic uo  
 úioleao? Áḡuṛ bi maṛ ṛin. Áḡuṛ u'áéin aṛoiḡ uo na  
 maoraiḡ: tiomainuiḡiú na ba ḡo u-ti talam miḡ ulcon-  
 máéτ maṛ an ceuona éuiṛi ṛe teaótoiṛeaéτ ḡo Óṛiomτ: Áta  
 an Óanaaṛn aiḡ ol an cuacé ṛeaṛb ué aṛuóior áḡuṛ ca in,  
 buó maié ma m-blaṛṛaó cuṛuaṛi cuacé milir na ceiriτ? Iaṛ  
 ṛin tṛialluiḡ aṛoiḡ ḡo Óunṛobeṛce, áḡuṛ ḡlaoiú ṛe aṛu-  
 éṛuinne n-úllaó ḡo m-bṛuiéine, áḡuṛ bi uile ṛocal ué  
 ṛceul.

b-ṛiaéa áḡuṛ Óaiṛe áḡuṛ an coḡaó miḡneaóaiṛ, leiḡte  
 aṛ aṛo áḡuṛ ṛocla tṛeaóu na n-olige áḡuṛ leaḡaiṛ na n-  
 áimṛiṛe. Tṛaé aṛoḡlaoiúeaóaiṛ na bulṛoiṛiúe: Seaeṛann  
 aon neaé aiṛ bṛuiéine n-úllaó aiḡ iaṛeaó a éeaṛτ? Niop

rreagair don gú. Ann rin bí morfeir peirógte agus éan-  
 gadoir na feilgoimíde uad gac tuité n-ullao, agus gneat-  
 gaircuidé na g-comlann agus air ullmuíad an armfíuaí  
 bí aís imirte cleara agus eadtra na cogad go glan dar  
 peadtaib a rcpioib Seadna air an cean rin. Agus buó do-  
 bin do feucirint an armfíuaí ullmuígte comlann le com-  
 lann nar triallte agus gluaite rit ruatir agus riubail  
 veunao comlann agus fallann, tiuntuis uile maraon agus  
 poíugaó faoi leat mar muineann Euctleabair Seadna.  
 Agus air cmoénuíad an feir trialluis Airgeadomoi go o-  
 Teadomoi. Ata Arpfeair ga mīgaileao ann ullao le pīorpi-  
 one agus ceart. Anoir éainic pīor cinnte go arpuií aís  
 maó: Ata Fiaca aís corpuígaó ruar Cobtaó cum comílic,  
 aét bīveann leirí air Cobtaó. Cuinguis arpuií Eppion ann  
 roígar. Anoir annran dāra baalam pīoio ve mīgail Airge-  
 adomoi v'eus Arpfeair pīionra n-Er, agus do guil ullao e,  
 agus do cuir arpuií a mīac bāoioin anna fīuio ann aic  
 mīí ann ullao, agus v'atin re úo: Go g-comneapiteocao  
 pīoioao an t-doroí, go g-cuingíao na bīeiteamīna taob  
 rīíí ve'n olíge agus na cīomfīr anna n-aic fein. Annran  
 reireao baalam air pīoio ve mīgail Airgeadomoi do éaríao  
 gur v'eus Fiaca mīí Gaalen agus air tīgeaét le na éeile  
 do apocīuīne Gaalen air mī-bīuīteine poígar dāoac mīac  
 b-Fiaca anna mīí ar éionn Gaalen, agus mī uao'n la ceuo-  
 na ruair Doéta apuollam ullao bar. Agus tīgeaét le na  
 éeile do comīcionol na n-ollam poígar Eppaét anna n-

apollam. Annran t-octmav baalam ficio ve mizail Dirge-  
 avmori fudai Cobtae miz Mumain bar agur ai cnuinnuzað  
 le na ceile vo apocnuinne Mumain ai m-bruiteine moza-  
 vdi luzað mac Daive anna miz for Mumain. Agur annran  
 naoinmav baalam ai ficio ve mizail Dirgeavmori, cui fe  
 na cupaðioðe veaztappuiz amac ai fuio n-Ermione za mað :

Cnuinntear mizte, ppuonraiðe, cinfir, ollmana, agur  
 treabbaona 'n pobail ai lafað ve teintib ai barbin Rað  
 n-Ermione, ann apofeomrað o-Teacmori Tabarða ar comai  
 aporuiz. Ai tigeaet le na ceile vo'n apocnuinne an ceu  
 feaet avubairt aporuiz: A comflaite fioncaoine ni b-fuil  
 focal aiz aporuiz vo cluairib Ermione aet ve luatgair oir  
 ata roznar ar cionn uile vuitoe n-Ermione. Agur bi rpu-  
 obta n-Eoluir agur leabair na n-Aimrime Zaalaiz leizte,  
 agur cuaiðeavdi amac agur ceilaðhavadai morfeir o-Teacmori  
 agur morcomorað na n-Eaetra ai lior Tabarða. Zo ve-  
 aribða buð forur feucrint zo maib mein n-Duac agur luzað  
 annazaið aporuiz zo veimin vo bionn luzað luatmaric vo  
 aporuiz, aet nibur muza mari aipioð ai for Ainluaet iona.

Mari fionbhontanar, oir bi lam agur cpoioðe luzað fudai.  
 Agur ai cnuocnuzað vo'n apocnuinne vdi turmori trialluiz  
 aporuiz zo Dunfoberce. Agur vo glaoio fe ppuonraiðe agur  
 maite cuize agur labair fe ve fuaet cloin lolair annazaið  
 clan Er, mari zeall ai Murevad, agur cið zo b-fuil iom-  
 va ppuonraiðe lberi capantac liom ai for zmað ioir Duac  
 agur Seavna, nioeirrin ata caoi m-bair Daive aiz cui.



luḡaðó ari mife. Ari an aóðari rin buó ma ié ma urleis-  
 faio na cinfiu go minic leabhair Seadna ari cleasraib aḡur  
 eaétra coḡaðó. Aḡur go ḡ-cleáctuiḡeann comlannta na  
 ḡneáḡḡaal marí muineann na focla vapi ullmuḡaðó coḡaðó.  
 Iarí rin o'fíll arioiḡ go o-Teacmori. Ir anoir cairbainea-  
 vapi luḡaðó aḡur Duac a aighe, oiri ció go raib focla n-  
 Duac carantaisḡ, nídeirrin bí a éioiúe lan ve cealg bí  
 cling ainma Murevaidḡ Simon bpeac for ann cluairib n-  
 Duac, áct bí luḡaðó peiró marí ḡeall ari tuitim a áctari le  
 violéior vo ḡlácaó. Anoir an triac vo bí 'n oir aḡ ruiḡeacó  
 ari Airḡeacmori, bíeadari an am ceutona veunaó coméiruiḡe ar  
 ioriol annaḡaidó arioiḡ, aḡur raioileavari Orpome iuiḡ ulltonn-  
 máct vo bpeit leo ran coméiruiḡe ḡa raó: A Orpome ma  
 leannfaio an Danadan Ibeiri no Epimion marí leannear Eri  
 beiró ulltonnmáct níbur euitroma? Áct níori feuo voib  
 Orpome vo éarriandḡ auiḡa, o'innir re uile níó vo arioiḡ,  
 áct for ní iuiḡneavari don ruo ar ari. Annrí na laetib  
 reo vo éarladó ḡur iméiḡ arioiḡ uac Teacmori ari cuairt  
 go rliab Alca veaḡoun ḡ-comnuiré Eriú veapbpaéari cinfiu  
 Aroúear ar rin iméiḡeavari go Ramari ais iarḡoipeacé aḡur  
 éainic luacmaircaé éuiḡe ḡa raó: Aca arimrliuáḡ luḡaðó an-  
 naice le Magnar bpuicéine ḡaalen aḡur aca Duac ais ul-  
 lmuḡaðó comḡluairéacé leir. Ari an ball éuiri arioiḡ cupa-  
 úiré go Orpome aḡur bavoopin ais raó: Trialluiḡiró buiri n-  
 ḡluairéacéa ḡan mall, oiri aca comḡluáḡ Muḡain aḡur  
 ḡaalen ais ḡluairéacé uac Magnar ais ionnpuiré Teacmori.

Ann rin cruinnuiḡ aḡoḡiḡ coḡlanna n-ullao a bi annaice  
leir, aḡur cuailuiḡ an tḡaḡ ceuona ḡo ḡaib luḡao aḡur  
ḡuaḡ aiḡ ullḡuiḡao tḡomneapḡ a aḡḡḡḡuaḡḡeao, ḡiḡeipḡin  
tḡiall aḡoḡiḡ aiḡ ionḡuiḡe aḡur tḡḡeaoḡ ḡo foḡur ḡo uirḡib  
n-Dubamne ann ait a coḡeapḡeann le uirḡuib na m-buiḡe-  
amḡa connaiḡiḡe ḡe coḡḡḡuaḡ Muḡain aḡur ḡaalen. Aou-  
bapḡ aḡḡeaoḡoḡ: Tapḡoḡaim ann.

Laḡar aḡoḡḡḡuaḡḡeao. An tḡaḡ ḡeo ḡo ḡapḡao naḡ ḡaib  
aoḡ beuḡan uirḡe aḡi ceapḡlaḡar loḡ na amḡe, oḡi ḡo  
bi'n aḡḡipḡ tḡim aḡur tḡeḡ. Bi baal ann meaoḡon lae uime  
bi aḡoḡiḡ ḡleupḡa ann caḡḡar uma aḡur luḡeaoḡ ḡin euo-  
tḡom, oḡi bi a eḡaon aḡur a ḡuḡḡḡapḡ ann Teaoḡoḡ. An  
tḡaḡ bi aḡoḡiḡ ḡul ḡar ḡḡuḡ ann ḡaoḡaiḡiḡe ḡ-coḡlann Mu-  
ḡain aḡur ḡaalen connaiḡiḡeaoḡar tḡi caḡa ḡe ḡanaaḡ aḡur  
ḡeintḡiḡ aiḡ tḡḡeaoḡ ann coḡḡḡḡioḡḡe ḡo aḡoḡiḡ, aḡi an baal  
cuaoḡ aḡḡḡḡuaḡ ḡaalen aḡi cul, oḡi ḡo ḡeap ḡuaḡ ḡur  
buḡ iao cuo ḡe coḡlannaḡaib ullao, aoḡ ann tḡaḡḡe ḡeapḡiḡ  
aḡḡḡuaḡ Muḡain ullḡuiḡḡe ḡaoi leiḡ aḡi ḡaoḡar caḡa.  
ḡar ḡeal aḡi ḡeucḡiḡe ḡo ḡaalen naḡ ḡaib ḡan tḡi caḡa aoḡ  
ḡiḡ uao'n ḡanaaḡ aḡur ḡeintḡiḡ, ḡaimic a luḡ aḡur a ḡḡe-  
neaoḡ aḡi aḡ, aḡur ḡilleaoḡar ḡo ḡaoḡar caḡa ḡapaoḡ le  
Muḡain. Aḡḡuiḡ aḡḡeaoḡoḡ ḡo na buḡḡoḡib: ḡluaiḡeann  
aḡoḡiḡ ḡo Teaoḡoḡ na bac aoḡneaoḡ a coḡḡeim. Maḡ an  
ceuona ḡ'aoḡin aḡoḡiḡ:

Ir maḡ ḡeo ullḡuiḡḡeapḡ an caḡ, tḡoḡoḡao coḡlann  
ullao a ḡuaoḡiḡ aḡur a laḡḡḡuḡe annaḡaoḡ ḡaalen, ḡeapḡeo

an Dánaan ašur an Fingneāt annašaiō Mumain nuig ʒo  
m-burpao ullao ʒaalen, ann rin tioēpao ann comʒiom  
vaoib le taobruaēir ari Mumain. Dar rin ionnruioeaoar  
an caē, ašur ari an ceuo ruāēir cuir Airʒeaoōmori neart  
ʒaalen burte ann culpit, aēt ari oruioeao luʒao ašur  
neart Mumain leir an Dánaan ašur na Fingneāt, vo cul-  
pit na Fingneāt poim an ceuo ruāēir, ciō trāēt vo ʒear  
an Dánaan ʒo treunmāri aēt vo bi'n ʒrit ann coramlāēt  
iorʒola ašur colncarʒairt utbaraiʒ, oir ēainic comlannta  
Mumain poime ašur anna ēiomēiolll, ašur niori imēiʒ aēt  
cunēan ve'n Dánaan ʒlan ēari an amain. Ann rin oruio-  
eaoari luʒao ašur neart Mumain ašur Airʒeaoōmori ašur  
comlann ullao ašur troioeari le troioeāēt ašur vianēreun-  
aēt, ašur ʒor niori.

ēainic ʒaoorin ašur armpluaʒ ullao ari veireao lae  
ēuit Airʒeaoōmori bioʒaiʒte le iomva ʒointaib. Com luaē  
ʒur ēuailuiʒ Duac ʒo ʒaib arioiʒ māib ar leir ʒo Teac-  
mori ašur armpluaʒ ʒaalen anna comluaoorin, ašur ēuaiō  
Duac arteaē ann v-teaē an ʒiʒ, aēt troioeaoari luʒao ašur  
armpluaʒ Mumain com ʒaoa ʒur bi laom ʒoluir ari an  
maiʒ. Lapnamāraē trialluiʒ ʒluaʒ Mumain ʒo v-Teacmori  
ēabarēa. Anoir ari tiʒeāēt vo ʒaoorin ʒuari ʒe nibur  
muʒa'na ʒeāēt mile conablaoiʒ māib ari an maʒ, ašur  
buō iomva ʒpionʒa ašur ceancomlann ašur treun laoc bi  
nna mearʒ. Ašur ari ʒoruiouʒao colna na māib bi na  
ʒointe ʒo leuir ari aʒaiō, niori ʒaib aēt beuʒan culʒointe-

aó, 'oe b'riú rín túbairt bádoirín: Creuo ma ta an la reo  
 trác geuríola 'oo Eppion for ir la glórímar 'oo tianéneun-  
 eáct laóépaó ullao? Agus f'osuíg bádoirín 'oeic agus tri  
 píóro claire ceuo troigíte air f'ao f'aoi leít agus anóomán  
 agus aóleacádar na marb ann, agus aróuigídear capn ulmóir  
 ar a cionn, agus bi meilíg an báro aís canaó a eugéaoín  
 agus tuiiruíg bádoirín a cátríann, agus aóubairt bádoirín:  
 bídeáó an capn reo glaoigíte 'Aróbneacán' go 'oeo. Agus  
 o'iomcúir an fuileac meudócan Airgeadóimor go 'Dunroberce.  
 Air an t'ara la caradar leir an rogéaraio comlannta n-  
 ullao aís gluaireacá anna neart. Agus com luac agus  
 cuailéadar creuo a tárlao buailéadar a uéc go g-craógte  
 agus 'oo píé murmóir trió na píé comlanntaib aís guíde  
 na cincomlann agus bádoirín go n-arópaó re capn aróuig  
 air an aic anna raib agus go o-triallraio re an arimíluag  
 o'ionnruíde Teacmóir Tábarca. Acé r'neagair bádoirín: A  
 laóépa anne naó b-fuil caiteoirín m'g ullao agus triódon  
 na n-Eppione for pollam? Ni ciótear coir no maic tómpa'n  
 imíteacá reo go Teacmóir, ni f'aoilim coir go m-b'eo le raó:  
 Sur tuiiruíg clan ullao 'oe meudócan Airgeadóimor uime  
 aóleacádar e air taoib na n-aróflíge a m-baile. Agus  
 r'neagairéadar na cincomlann: Ir píoir tuit a bádoirín.  
 Agus tiuntuígeadar comárca na g-comlann agus balb'rac  
 ullao air lurgao, gluaireadar gan g'leo no glór go  
 'Dunroberce. Agus 'oo gluar a cuig mic air gac taoib 'oe,  
 agus aóleacádar e ann Cluaineacá ann mongfeur bíeacá air



buò aite le Aipegeatmori anuair beo to beit feucrint air a  
 éaplaib aig imirt, agus cuirgeadair uile n-ullaó a eug-  
 éaoim agus canadar na cinéolann a éatmann aig glaoic  
 air: Aipegeatmori Oirveireac Ágmar!.

An naoimhac laebair. An dara cairibíl veug. Ríáil  
 n-Duac veic baalaine. 350 go o-ti 340. R. C. (Feuc Ann-  
 ala nigeácta n-Eppione. An. 1. pol. An 68 vuileog. Doir  
 an Domáin 4453. agus reuibéta luingsreais agus Annala  
 5-Cluainmichoir.)

Anoir cruinnuig apócpuinne n-ullaó air m-bruiteine,  
 agus roǵadar báoirn mac buó rinne Aipegeatmori anna níg  
 ar éionn ullaó. Air cruinnuǵaó to apócpuinne n-Eppione  
 ann apófeomhac o-Teacmori Tábaréa, bí Duac níg Ǵaalen  
 roǵaigte anna aporúǵ. Leir rin lairúǵ amac fearú luǵaó,  
 agus o'innir ar apo ann cluairteant an pobail go raib  
 cuinghac comhairúge ior e fein agus Duac mar reo: Ma  
 tabairfao comǵnion vitéiolac le clan Er to buaileac  
 riad go muonfao luǵaó agus Duac Eppione atpailb. Anoir  
 morioubairt Duac gur breug an réul, nac raib leiríoe  
 cuinghac air bun, acé ir e aoubairt: Nar éug luǵaó com-  
 ǵnion vitéiolac to, uime rin bí gleo agus cloimpori eat-  
 tpailb uile laete n-Duac. Maireann ullaó faoi roǵ agus  
 roǵnar ata rmuainte agus aighe báoirn a 5-comnuíoe air

cupam ullao, comneartuigeann re rriortao an t-aorog air  
furo na talman, tabairteann cuairt trataimail go gac mur-  
n-ollam agus aubairt: Ir beug an bhuig gur cuir Eocaid.  
Ollam fofla ruar mur-n-ollam o-Teacmor, oir ata na  
ollmana gan micleigean ac an trac m-bioteann cean de  
macaib Er anna fuide aroisg for Erimon.

Ir air an t-aubair rin ata righe agus maite Mumain.  
agus Gaalen gan fior na piorpione agus a gaal aig dul-  
le fan! Ni meartuigeann riao an eagna nibur muga'na  
meartuigeann anfao an luing lan de eudail, ata a anmian-  
ta gan rrian gan ciall. Ir aigne muintir Gaalen do leann,  
na cromfir, ac ir aigne muintire Mumain do reartleann.  
cogaob mar gheann reineann riao amearg luic gointe ann  
ruic bair imireann riao pince aig tiomaint chead. Fagann  
ullao iao ann rlige a cleacteam. La acoint geibraio  
eagna an uactar? Anoir do tarlaob ann reicmao baalam.  
de rigail n-Duac mar aroisg gur curuis lugaob cogaob  
annan-agaid agus aig ullmugaob a armpluaog anna neart  
gluairuis re air Gaalen, agus.

Ann tracet tiomain re armpluaog Gaalen poime eadon  
go Magnarran aic rin righe Duac agus a comlannta oir-  
aram agus ullmuigeadair raoi leit cum caea, troiteadair  
cat mileada agmar tar tiomcioll Magnar eadon breiteine  
Gaalén agus bi cromfir Gaalen aig comneartgaob ran troio  
aig gheartugaob an gaal ac o'atin lugaob do na bulroirib.  
go n-glaoirfad ar aro:

Δ γαιρενιθε Μυμαιν κυρπιζιό na epomfiri anna eopte, oiri ata luḡað mac lber airi Δ flige zo v-Teacmori Tabarita. Agyr mori feuo vo armpfluaḡ Saalen luḡað vo bacat. Ameerz uarail agyr iorjol annran cat uo euit ceitpe mile iorir euḡcoiri agyr euz. Agyr euit Duac aroriz gointe zo ouiltac leir an ḡaal, oiri mar airi la cata n-Arrobneacain mori eairbain pe e fein vo Airgeadomori eadon airi an la reo, mori eairbainpe e fein vo luḡað. Seareann Δ eairi taoib firi ve bpuiteine Maiznar, oiri ir ann rin ad-leactear e.

An naoinmiao leabairi. An tpear caibroil veuz, Rigaal luḡað mic Daipe, ceitpe baalaine 340 zo v-ri 336. R. C. (Feuc Annala Rigeacta n-Eppione An. 1. pol. An 68 vuirleoz. Doir Δ Domain 4463. paol ainm luḡað laizve, agyr Annala ḡ-Cluainmicnoir.)

Anoir vo triall luḡað agyr armpfluaḡ Μυμαιν zo v-Teacmori Tabarita agyr euaiō luḡað arteaō ann teaō an niz, agyr cuiri pe luaitmaricaiḡ amac airi fuio n-Eppione aiz maō: Biōeaō arōcruinne n-Eppione le na ceile airi Tabarita le aroriz vo poḡað tpat lioneap baal an paitē reo. Vo eaplaō anoir zur realuiz eapc tamal maicful Δ poḡeateari niz ann Saalen, oiri bi rcmor na pmonpaitēeaō agyr maiteaō com mori rin zo paib Saalen airi fuio Δ ceile, bi iomva ceanpeapc ḡan poḡað ceanpeari, agyr ri paib niz ar eionn Saalen an tpat eamie an teaōtoipeaō.

le cuiréad' do arócuinne n-Erriune. An tríd fearuig' bá-  
 uorin nuig' ullad' agus pmonraide, cinfir ollmána, agus  
 treabhaona'n pobail, agus Maigh nuig' ulconnmáct agus cin-  
 fir na Danaan air tábairtá, ní raib' nuig' no pmonraide no  
 maite uad' Gaalen air.

Látar agus uabairt báuorin nuig' ullad' le luad': A  
 nuig'te fíorruigeann rí nác' olirteanaic' go noífeair aruig'  
 com' raba gur fearann caiteoir nuig' Gaalen pollam? Ac'  
 fheadair luad': Ma éirírao go ríorírao armluag' Mu-  
 máin nuig' agus pmonraide Gaalen uile go leuir ar uilátar  
 na talman an caiteair Erriun de bhuig' rin' do beic' gan  
 aruig'? Is e veiréann luad' mac' Daire: A óeagfir ul-  
 lad' teirid' go buir mur-n-ollam, agus ríorírao go eadnac'  
 uair luad' mac' Daire aca fearra ga nuig'ail talam' n-Er-  
 riune. Agus o'iméig' báuorin agus pmonraide agus maite  
 ullad' agus Maigh nuig' ulconnmáct agus maite na Danaan  
 a m-baile go u-ti talam' a comnuide nuig' go noífeair nuig'  
 ar éionn Gaalen. Agus éuair luad' agus pmonraide agus  
 maite Muíáin (oir bí cinfir noíag'ite go tappuig' ann aic'  
 a cuir éuic' ran' cat') arteaic' ann arífeomíraic', agus do  
 fíuide re air an trídáon, ruo e an gairm aruig' a bí aig'  
 luad' mac' Daire. Agus air fíuide do luad' don baalain  
 amáin mar aruig', air tigeac' tríd' glaoirígte le na éile  
 arócuinne n-Erriune go u-Teac'mor tábairtá nior' iméigea-  
 uair' na luaitéuraic'ide amac' air fuir n-Erriune. Air an t-  
 adbair rin' cuir báuorin do' a mác' buí rinne air teaic'



τοῖρεαὲτ ζο Μαῖν μιζ ὤλτοννμάετ λε ποκλαῖβ ζα μὰ: Διη  
 η-οοιζ α ἄρα ηι κοη ἀποόιορ το οιολ το μιζ Μυμῶην μα  
 μεαρραορα ολιζε η-Ερημονε? Τριαὲ κυηραιο λυζαὸ ζο Μαῖν,  
 αζυρ ζο οιντε κυηραιο οηι ατα ρε οαπα, αζῆμαρ, βιθεαὸ  
 τυρε ηειὸ διη ρυο υιλε η-ὤλτοννμάετ, αζυρ ροζαηι μηρε  
 ανη Ὀυνφοβερκε οε ποκλαῖβ λυζαὸ.

Ανοηρ τηαλλυιζ Δοὸ ζο οεαζόουν Μαῖν ανη Κυαδῶην  
 αζυρ ο'ινηρ το Μαῖν ποκλα α ἄταρ, λε ρηη το ἔαηλαὸ ζο  
 ζ-connairé ρε Μαῖα ηγῆην ποαλυη Μαῖν, αζυρ λαβαιο ρυη  
 ηα βηοηγίλε ο'α ἔηοιθε, αζυρ ἔυζ ρε α ῥεαηέ οη.

Αζυρ ριλλυιζ Δοὸ ζο Ὀυνφοβερκε αζυρ ο'ινηρ ρε ποκλα  
 Μαῖν ο'α ἄταρ ζα μὰ: Ζο οεαηβτα οευνρὰο Μαῖν οε  
 ηειρ ποκλαῖβ η-βαιοηρ. Λε ηα ληηη ρηη αουβαιοη Δοὸ: Ὀο  
 connairé μο ρυηλερ Μαῖα ηγῆην Μαῖν αζυρ ἔυζ με  
 ζηαὸ μο ἔηοιθε αζυρ μο ῥεαηέ οη ααο. οειρ μο ἄταρ?  
 Αζυρ ρηεαζαηι βαιοηη η-ρειοηι ζυρ μαιβ τυ ηο῔αρηυιζ ανη  
 το ηοζαὸ? Τειὸ διη διη α ἡηε ζο η-βο῔αηαῖβ Μαῖν αζυρ  
 ζαν αοη οειρρηι οευν το ηοζαὸ μαρ ταιρβαιηραιο το ἑιαλλ.  
 Ὀ'ιηέιζ Δοὸ διη διη αζυρ ο'ινηρ ρε α ἑυαηηυιζ το Μαῖν,  
 αζυρ βη Μαῖν λαηῆαητα, αζυρ το ζλαὲ Δοὸ αν οηζ αζυρ  
 ηυζηε ρε α ἀηαρ ανη Ὀυνφοβερκε ραοη ταμαλ. Αηηη ηα λα-  
 ἑῖβ ρεο ο'ευζΡορ ρηηοηηα η-Εη ζαν αλοηη, αζυρ ουβαιοη Δοὸ  
 λειρ α ἄταρ αζυρ α οεαηβηα῔ηαῖβ: Μαβ-ρυηζεαο Δοὸ αεαο  
 ἀρηοεόαο ρε α βο῔αηα διη ἀρηοευλεαὲτ? Αζυρ αηηγοόαο  
 ρε αν αηηηηαὸ. Βη ποκλα Δοὸα ται῔ηεαῖμαὲ ο'α ἄταρ αζυρ α  
 οεαηβηα῔ηηβ, αζυρ ἀρηυιζ Δοὸ α βο῔αηα διη ἀρηοευλεαὲτ.

Δνοίρ έυαίό na baálaine έάρτ υαό an τρატ το πορζλάε  
 λυζαό τριόαon Ερριονε αέτ ζο φοίλ μοιρ ιαρρuiζ re αροόιορ  
 υαό υλτοννμάετ, αέτ αιρ bar m-βαοοιορ τρატ έαιmic αρ-  
 έρuiνne n-υλλάό αιρ m-βρuiέεne ποζαοαρ Δοό anna μιζ αρ  
 έιονnn υλλάό, an τρატ ceυona bi Eoóaió oeapbpaέαιρ n-Όυαέ  
 ποζαιζτε anna μιζ αρ έιονnn ζααlen, αζυρ πορuiζ re Όαρινα  
 ινζειn λυζαό μαρ beandéile. ιρ ann ριn το έαιρβαιn  
 λυζαό α αιζne.

Αιρ τιζεαέτ το Μαζη αιρ ευαιρτ ζο n-Αρορέυελεαέτ οιρ  
 ιρ ann ριn φορ το μάιρ Δοό, έυιρ λυζαό τεαέτοιρεαέτ έυιζε  
 ζα ριαρρuiζ: Εαο αιρ ραό μιζne re ριn? Αζυρ ρρεαζαιρ  
 Δοό ann cluaiρ an τεαέτοιρε: Com λυαέ ζυρ cρuiνnpaiο  
 λυζαό αροέρuiνne n-Ερριονε le na έeile ann αρορέοιμαό  
 o-Teaέmop έάβαρέα, ρρεαζρoόαο Δοό το ρocλαib λυζαό αρ  
 comaiρ an τ-αροέρuiνne. Έρატ έυαίλuiζ λυζαό ρρεαζραό  
 Δοόα mιονuiζ re ναρ cleaόeaím Όαιρε α αέαρ ζο umailpaiο  
 oioμεap υλλάό. Αζυρ έυιρ re bulρoiρiόe αιρ ρuiο Ερριονε  
 αιζ ρεαρρuiζαό ρocla bρeυζαάa ann αζαίό Δοό.

Αιρ ριορρuiζ το Δοό ζριομάρέα αζυρ bρeυζα λυζαό,  
 τυρuiζ re αιζ cρuiνnuζαό na comλannta αζυρ αιζ ulmυζαό  
 αρμφλυαζ υλλάό. Τρატ έυαίλuiζ Μαζη υλλmυιζτε αρμφλυαζ  
 υλλάό αζυρ ζan ρocal ριορa υαό Δοό έαιmic buaiόρεαό  
 αιζne αιρ, αζυρ έυιρ re λιττιρ le λaím τεαέτοιρε cιnnτε ζο  
 Δοό ζα ραό: Anne naέ buó aίλλ le μιζ υλλάό comζrιom  
 αζυρ cυiοeαέtan μιζ υλτοννμάετ αέαρ Maca mnaoi Δοόa?  
 Cρeυo ραό naρ ρuaiρ Μαζη ριορ αιρ an coζαό ρeo, φοίλ

b-բերօր յօ չ-քրիւթբաւ թե ե թեւ քիւ ճարտար Ըօծա?  
 Աջր ոօ ճար Ըօծ քրեշքած ար ար Լե Լաւ ան տեճտօր:  
 Միօնուի լսճած ար ճաճեաւ ա ճար յօ սիմալթաօ յօմեար  
 Սլլաօ, յե Խիւ թիւ քիւ քիւ քիւ Ըօծ ար Մաճ: Յօ յ-քիւ-  
 տօճա թե Լե տրիշան Աջր տրիշան յա ճաճ օր քաօլեան  
 մաճ Մարճաճ սօ յօ Խիւ քիւ քիւ ոօ քիւ ար ճիօն ճաճ ԸրԼ  
 Խիւճած Սլլեօննիմաճտ մար ան ճա ճա քիւ Լե Լեմնսճած.  
 Օճաճ Ըօծ: Խիւճած ան ճաճ թե Խիւճած ճաճ միւի  
 Սլլաօ. Անօր Խիւ ճիւ քիւ լիօնա, ճիւճեարճ, Աջր միօն-  
 սի թե յօ յ-քիւճաճ Ըօծ ճաճ քիւ միւճաճ յ-Սիւփ-  
 քիւ. Աջր յօ յ-քիւճաճ ար թիւ ե!

Աջր ճիւճքիւննսի թե Լե յա ճիւ քիւ ճիւճաճ անօր  
 Խիւ Աջր քիւճա Միւճաճ Աջր ճիւճսի թե յօ Սիւփաճաճ  
 յօ ճիւճեարճ. Աջր ոօ ճիւճ քիւճաճ Սլլաօ ար յաճաճ  
 ճաճ մար միւնսի Տեաճա. 1. Խիւ 'ն մարճաճ, յա սի-  
 ճիւճ, Աջր յա ճիւճքիւճա թեճաճ ճաճ մարճաճ ան  
 ճաճաճ ար ճաճ ճաճ յե յա ճիւճաճաճ քաօ Լե. Ան  
 քիւճա ոօ ճիւճաճ ճիւճ Ըօծ Աջր ա քիւճաճ, Ասիւճաճ  
 Ըօծ: Միօր քաօ Ըօծ քիւ Սլլաօ յօ ճիւճ ճիւճ Աջր քիւ-  
 ճիւճ ճիւճ Լաճաճ միւճաճ ճաճաճ Սլլաօ? Իր թե ան  
 ճիւճ Լա, Խիւճած ճիւճ ան Լա ճիւճաճ ճաճ, քիւճաճաճ ար  
 սիւճաճ յա ճաճաճ Լա. Աջր քիւճա քիւճաճ Սլլաօ քիւ-  
 սիւճաճ ճիւճ օն ար թե ոօ ճիւճաճաճ ճիւճ Սլլաօ  
 ճաճ յօ ճիւճ ճիւճ յօ Խիւճաճ Սլլաօ օրճաճ, Աջր ոօ  
 ճիւճ միւճա Միւճաճ, ճիւճ քիւ յա ճիւճ ճիւճաճ սօ Սլլաօ ճիւ-  
 ճա, Աջր Խիւ Ըօծ մարճաճաճ ար ճիւճաճ ա ճաճաճ, Աջր

o'acim oo na bulroimídeasó go n-glaoiríofaio ar aró: Gluaireann Aoó m'g ullasó uasó Arorceuleasó go o'Teacómor, an bacrao arorim'g Mumáin a cóp? Acé taimic lu'asó easón aip rál na bulroimídeasó, com luait' gur connairc re Aoó, m'c annasó go rarmíleasó, aip an ball o'ionnruídeasóar a céile, asur oubarc Aoó oar cleasóam Airgeasómor ní riubailrao lu'asó níbur fuise aip talam ullasó, asur ful a o'eim'g.

Fioróormán na co'asó oo breic ullasó an buasó, oip bí lu'asó marb. Níoirrin laruig fear'g ullasó asur ceasóar comlannta Mumáin nuig go bhuircear, asur tuirig cuig mile rir. Acé o'imic'g an fuileac le fan, ní fanasóar le coln lu'asó oo iomcuir leo, asur aip geurleannu'asó oo glaoirí ceanfear og Ra'abó' ar aró: Cas tuige a laó'asó lóiré Mumáin an o'eirrin com mori nac toigeasóar lib coln buir m'g? Acé oo toirmeas'g m'g ullasó Sírasó ga masó: Foil, foil a Sírasó, cuasó lu'asó aip m'uga acé oiol re go oasó aip a cóp? Tíac comairéasóar rluas'g ullasó bí na bulroimíde ga aró'asó a íciata ar éionn Aoó!

Asur ip mar reo oo reriob Aoó go Ma'g: Aca lu'asó m'g Mumáin marb aip Ma'g Dunoal'gáin, aca a arim'fluas'g a commelingt le na céile anna m'c ar ullasó! Beirí arim'fluas'g ulóloin ullasó ais gluaireasó a m-baile, acé ceirre cin marb asur tpi ríeo gointe a rilrao aip carbasóib, re gac ruo eile beirí beul mo teacóiré ais inrin'c óuit. Asur bí treunfir ullasó veunasó capn lu'asó ann ais



αιρ ειντ ρε, αςυρ γλυαιρμις Δοο αςυρ α αρμφλουαζ αιρ αιρ  
 50 Ουνφοβερε. Αςυρ ceilabηαοαρ μορφειρ αιρ ραο ναοι  
 λαεεαο.

Αν ναοιμμάο λεαβαιρ. Αν ceitpeμάο αιβιουιλ νευς.  
 Ριζαιλ Δοοα mic βανοιρη να'ρθευς βααλαινε 336 50 ο-τι.  
 324. R. C. (Feuc annala μιγεαατα η-Ερμione Αν. 1. πολ.  
 Αν 68 ουιλεος. Δοιρ αν Όομαιν 4470. ραοι αιηη Δοοα  
 Ρυαο.)

Έαρ οειρ βαρ λυζαο αιρ Μαζ Ουνόαλζαιν εαιηιc αρ-  
 ορμιννε Μυμαιν λε να εειλε αιρ η-βριτειη αςυρ ροζαοαρ  
 Δονζαιρ νεαριβραεαιρ λυζαο αηηα μις αρ ειονη Μυμαιν.  
 Αςυρ εuaiθεαοαρ λυαε κυραοιθε αμαε αιρ ρυο Ερμione αις  
 γλαοιc αροερμιννε η-Ερμione λε να εειλε αηη αροφεομιαο  
 ο-Τεαεμιορ Έαβαρεα. Αςυρ αιρ ρυοε οο'η αροερμιννε βι  
 Δοο ροζαιςτε αιρ αν ceυο ρεαετ, αςυρ βι να ρεριοετα  
 λειςτε οαρ τυρμιορ, αςυρ ο'ιμεις αν τ-αροερμιννε αμαε ας-  
 υρ βι μορδουρρα να η-αροφεομιαο ορμιοςτε. Αςυρ ceilab-  
 ηαοαρ μορφειρ ο-Τεαεμιορ αςυρ μορκομορμαο να η-Εαετρη  
 αιρ λιορ Έαβαρεα, λε λαυεζαιρ αςυρ μορκειμ. Αιρ ρυοεαο  
 οο'η αροερμιννε αν οαρη ρεαετ, ο'ειμς αρομς αςυρ ουβ-  
 αιρτ: ,Α Κομφλαιτε η-Ερμione ηι β-ρuiλ μυο αιρ βιε αις  
 αρομς οο βυρ 5-cluaiριβ αετ α βυιθεειορ οο μαο, οιρ ατα  
 ροζ αςυρ ροζηαρ αρ ειονη Ερμιοη. Αςυρ οο λεις Εηραετ  
 αν τ-αροολλαμ ροελα λεαβαιρ να η-Αιμριη αρ αρο. Αςυρ  
 αιρ αν τρεαρ λα ροελα τρεαεο ολις η-Ερμione. Τραε αρο-

ḡlaoiúeasdaṛ na bulṛoiṛiúe: Seaeann neac aṛi ṽaḡarṽa aṛiḡ iarṛeacó a ceapṽ? Nioṛi ṛṛeasḡaṛi aon ḡuṽ. Aḡuṛ o'ímṽ-iḡeasdaṛ an t-apocṛuinne amaṽ aḡuṛ tṛialeasdaṛ a m-baile ḡo o-talam a cómnuiúe. Aḡuṛ tṛialluisḡ Aoó ḡo.

Dunṛoberce, aḡuṛ oó ḡlaoiú ṛe apocṛuinne n-úllacó aṛi m-bṛuicṽe aḡuṛ cúṛi ṛe Ciombaoṽ mac b-ṛionn mic Aṛḡeasomṛi anna ṛuúe ann aṛi ṛiḡ úllacó, aḡuṛ buó ḡne-aṽac oó Ciombaoṽ oó máṛi an apocṛeuleacṽ. Am aṛi biṽ ṽioṽṛaṛ Aoó ḡo n-úllacó maṛeann ṛe beugan laeṽeacó ann Dunṛoberce, aḡuṛ aṛ ṛin ḡnóeann ṛe cuaiṽ ṽaṛ tiomcioll na talíman, aḡuṛ maṛi an ceuṽna teiúeann ṛe ḡo n-últonnmáacṽ aḡuṛ Maṽa anna cómluasoiṛi leiṛ, annor ḡo b-ṛeucṽ-ṛaṛo ṛiṛe a muincṛi. Ann tṛeap baalaṛi oṽe ṛiḡail Aoóa ṛuairi Eṛiaṽṽ an t-apocṛillam baṛ, aḡuṛ aṛi ṽiḡeacṽ oó na ollmánaib le na ceile ann muṛ-n-ollam Dunṛoberce bi'n comṽionol aṛi ṛoḡacó Maol anna apocṛillam úllacó. Aṽa Eṛṛion ṛaoi ṛoḡ aḡuṛ ṛoḡnaṛ aṛi uile ṽaoḡ, oṛi ṛiubailéann Aoó ann ṛliḡe a aṽaṛi ḡlacann ṛe Eoṽaió ollam ṛoṽla maṛi a ṛioṛṛompla, maṛi an ceuṽna ḡṛaóuisḡeann Ciombaoṽ an ceapṽ aḡuṛ an easḡna, ni b-ṛuil cean oṽ'n ṛlióṽṽ niḡuṛ ṛeapṛi 'na e. ḡlaoiúeann Aoó apocṛuinne n-Eṛṛione le na ceile ḡo tṛaṽamail ann apocṛeomṛaó o-Teacmṛi ṽaḡarṽa, aṛi ullmúḡacó ḡac tṛṛmṛor oapṛi oṽliḡe. Anoṛi annṛan oapṛa baalaṛi oṽeug o'a ṛiḡail o'ímṽiḡ Aoó uaó boṽanaib Ciombaoṽ aṛi cuaiṽ ḡo n-últonnmáacṽ aḡuṛ Maṽa leiṛ aḡuṛ ṛanic ṛe boṽana cinṛiṛi Raṽaḡoṽ aḡuṛ aṛ ṛin ḡo n-uṛḡib n-Aṛoin

[illegible]

An naoinmádo leabhair. An cuigimádo caibireil deug. Ríghail  
Ror mic n-Dóimuin mic Aingealómor baalam amáin. 324 go  
o-ti 323. R. C. (Feuchra Annala migeacta n-Erphone. An 1.  
pol. An 68 ouileog. Doir an Dóimáin 4477. Faoi ghairm  
Ror Dútorba mac n-Dóimuin. Feuc marí an ceurona Annala  
g-Cluáinmicnoir.)

Բնօր ձր քրսննսճծ ԼԵ ՆԱ ՇԵԼԵ ՆՈ ԲՐՈՇՔՐՍԻՆՆԵ Ն-ՍԼ-  
 ԼԾ ձր ի-ԲՐՍԻՇԵԻՆԵ ԼԵ ՄՅ ՆՈ ՄՈՃԾ, Ն'ԵՐՄՅ ՃԻՊԾ ՇԵՆ-  
 ԲԵՐ ԴԵԾԲՈՇ ՃԱ ՄԾ: ՇՆ ՆԾ Ե-ԲՍԼ ԸՈՆ ՔՈԿԼ ՆՈ ԸՈՆ-  
 ՆՆՈ ՇՈՐՄԵԱՐՃԾ ՔՐՍՈՆԲԱՆԵ ԴՅՐ ՄԱՇԵ Ն-ՍԼԼԾ ՍԾ ՄՈՃԾ  
 ԸՈՆ ՇԵՆ ՆԵՆ ՔԼՈՇՇ ԸՆՆԱ ՄՅ, ՆՆԵՐՐԻՆ ՆԻ ԽՆՈ ՃՆԵՇԵԾ:

uoib' uul' t'ar an mac buò rinne gan aóbar iomlan aca uile mac aipeasomoi marb', aca b'aoirín a bi'n aic a t'ar marb', agus aca aóó a bi'n aoir b'aoirín marb', nioi o'fas aóó aót leanb' beanoa anna óiağ. Aca Ror mac n-Dilimuin i' f'ioi reáceant ceilab'raó agus imi'it b'-feap, aót f'or aca re lan ve eagna, ni coir vo raó naó f'iu m'gail e, ve b'riğ naó.

Ó-fuil re aig gaircail agus aig iap'raó an gairm? Aca ainm g-Ciomb'aoé moir agus a'póeimeac a'ir f'ao E'p'ione, g'raóuigeann re an ceap'ic coim' maic rin go b'-meap'raio re m'geac'ta n-ullaó i'osaor ma g'eib'raio re an gairm le aon rmuante a'main annağiaó Ror? Agus o'eiriğ Ciomb'aoé agus a'oubairt: Mo f'io'p'aoim m-bui'oe'io'ra vo g'raó cean-feap' Ra'ab'oe, c'p'eo ma m'gail'leann Ror anna m'ğ a'ir óionn ullaó? Agus tairbaineas'ar na cin'f'ir a óeap'la'ma m'raon. Ano'ir vo t'ar'laó naó raib' Ror a'ir.

La'ar a'ir m-b'ui'oe'ine agus nioi f'io'p'uiğ aonneac' cia raib' re, ann rin o'eiriğ Ciomb'aoé aig raó: A p'p'ion'raioe agus a maic'e teannuiğ liom'ra go D'un'p'oe'p'ce agus ceilab'-ramar mo'p'f'ir t'raó be'oeap' na lo'p'go'p'ioe cuap'ic'g'ao ann óiağ Ror? Agus vo bi mar' rin. Agus vo f'ep'io'b' Ciomb'aoé f'oe'la a óuir re ann la'm g'ao'a lo'p'go'p'ie vo Ror aig raó: Vo bi p'p'ion'raioe agus maic'e n-ullaó g'a i'og'ao Ror ann aon'f'eaót anna m'ğ a'ir óionn ullaó, mar' an ce'ona t'ug Ciomb'aoé a g'eall naó be'ó t'ura uul' annağiaó a g'raó? Be'ó Ciomb'aoé aig coim'gnioim leat coim' f'aoa g'ur i' maic leat vo be'it ao aon'f'ear.



Fuairleadar Ror aig riubail ann donfear air bhuac uirge na b-foirte ann talamh n-Àròcan. Innireadur òo an cuir agus riluis re leo go Dunfobence, agus èrballuis re go m-bhuiteine, agus an trath èuailuis re na pmonraide agus na maite ga maò ar arò: Suidheo Ror air caiteoir nìg ullao, gealuis re agus dearguis agus crìuis re raoi reao, agus air fearao òo leir an eiraoon agus an nìgbrut glaoao, o'imtìg a cor uairde agus beugnac nar èuituis re, agus rinuis re a lam amac go Ciombaoe ga maò go caoim: Ma fanfas Ciombaoe annaice liom fearfainnra fearoa go ceart. Air pileao doib go Dunfobence bi'n nìg anna fuidhe amearg na pmonraidaib agus na maiteib aig an feir, aet ciutear nac maib re raoi rognar. Larnamarcoubairt an nìg le Ciombaoe: Bidheao tura ann Dunfobence agus na bidheao ionnro orf fuaimra agus le rin o'imtìg re leir. Annar na laetaib reo o'imtìgeadur na curaidhe amac air fuio Eppione aig glaoic na nìgte, na pmonraide na cinfir, na ollmana, agus treabaoona 'n pobail go o-Teacmor Tadbarta, agus bi Ciombaoe aig idirheao air nìg ullao go macfas re le na pmonraib agus na maiteib na talman le fuidhe anna n-aic mar buò coir ann aròfeomrao o-Teacmor Tadbarta.

Agus o'imtìg re nar comairle g-Ciombaoe. Air fuidhe do'n aròruinne, o'eirig ceanfeair larna ga maò: Creuo ma fuidheann Ror mac n-Dilmuin mic Airgeadmor uao rlioet Er air tridaoon Eppione? Agus arouis gaò a dearlam.

Δέτ μορ έυαίό Κορ αμαέ ζο λιάφαιλ κυρ Μαζν μζ υλ-  
 τοννμάετ αν ειραον αιρ α έεαν, αζυρ λεαζ εεανφεαρ λαρνα  
 αν μζβρατ αιρ α ζυαλαιναίβ, αζυρ ο'ιомέυιρ Κορ ε ρειν  
 ανн ζαέ ρυο μαρ буо coйr vo αρομζ. Αζυρ βι na ρεριοβ-  
 τα λειζτε αζυρ μορφειρ ο-Τεαέμορ αζυρ μορέομορμαό na n-  
 Εαέτμα έειλαβραότε ναρ τυρμόρ. Αιρ εριοέнуζαό μορ ρεαρ  
 donneaé αιρ έαβαρετα αιζ ιαρρεαό α έεαρτ. Αζυρ έυαίό  
 αρομζ λειρ α ρυιρρμον αιρ ευαιρτ ζο μур-η-ολλαη ο-Τεαέ-  
 μορ αζυρ ευιγυιζ ρε coημαό λειρ na ολλαηηναίβ αζυρ na  
 macaίbleiζean. Μαρ αν ceυona ουβαιρτ Αρομζ le Congaai  
 ρρμονρ n-Ερ: ρανηρ ανн Τεαέμορ анн αιт n-Αρομζ, na  
 eρuιnn ρυαρ don ρυο ve op no ve eυοaίλ α baιney λειρ  
 ан ζαιρм, don ρυο naé б-ρuil caίλл αζαο αιρ ταβαи ζан  
 λυαέ vo na ριλίβ αζυρ na баρoαίβ αζυρ ρορ vo'η te ατα  
 'ηηα veορuιoé αιρ ан талаη. Όο'η te αιζ α ραίβ α ραίε  
 na ταβαи, тpaé табаиpεaнн vo oυιηe ma ζ-ευaίλρaιo vo  
 έλυaиρ буиoέciορ na baé vo λaη, aέт ma ζ-ευaίλρaιo blaó-  
 voιpεaέт ηίбуρ муζa 'na'η ceapт na табаи ан бμoнтaнap.  
 ρίлуиζ αρομζ le ρρμονρaίβ αζυρ μαίείβ υλλαό αζυρ λειρ α  
 ρυιρρμον μζόα нuиζ ζο ρaηic uιrζε n-Ειoep. Анηpан αιт  
 ρиη ουβαиρτ le Ciomбaoé: Teiό ζο Oυηρoβepce ma бiоeанн  
 don ρυο le ραό леaт naé ριoρρuιζeанн тu ρειη ζο veapίβta  
 λaбpoέaό me леaт. Ιαρ ρиη ο'иmέиζ Κορ αιρ ρиубaίл αιρ  
 coйr анн donφεαρ vo'η oιpέиρ le αιρ uιrζεaό na μαρa μορa.  
 Αноиρ αιρ ан ναρa баалаи έapι όειρ α ρioζaό анна n-αpо-  
 μζ vo έapлаό ζυр έaиic ρocaλ тeaέтoιpεaέтa ζο o-тi Ciom-

baoť ʒa ʒaó: A ʒaoi ata Ror anna luir̃e air leabba  
 teinn ann talam̃ Maʒinre, aʒur trialluiʒ Ciombaoť ʒo  
 tappuiʒ air air leir an teaćtoiʒe aʒur ruair re aʒuiʒ  
 ann boćan boćt aʒur buó iao an ʒaal vo bi ʒa fʒeartoil  
 air aʒur ʒuir̃e Ciombaoť ʒo o-tioćʒao ʒo Ounʒoberce aćt  
 niori ail leir. Oir aʒuibair: Eaóon ma buó mian liom ni  
 tiʒ liom ataim anoir com̃ laʒ, ataim anoir ann rućt mo  
 bair. A Ciombaoť eirt le mo ʒoćlaid: Beir̃ tupa ʒoʒaiʒce  
 anna ʒiʒ ar ćion ullao ata uile teang̃a o'a molaó. Oir  
 vo beaća na ćuir̃ voćur ann ceanʒear onorćmaoʒać no ann  
 ʒaal ʒuilećmaoʒać. Ma ćlaonʒaoʒa vo ouine an meuo ʒo  
 tioćʒar ʒo ʒoʒur óuit aʒur connairćear nać ʒiu moʒan e  
 na ʒearr̃ amuiʒ a lućt ve bʒiʒ ʒo ʒaid re ʒoime ʒeo  
 ʒoʒur óuit atair̃ ameary ćloin na talman ir̃ coir ʒo  
 b-ʒuiʒeao.

Com̃ʒnioñ uaćaid, oir ir̃ oʒʒa ćlaonaoʒar. ʒeuc̃ A  
 Ciombaoť ir̃ ʒearr̃ aʒur ir̃ cinnte vo óoćur vo ćuir̃ ann  
 mile mnaib'n ann aon ʒear̃ am̃ain. Ata'n ʒear̃ cealʒać  
 lionta lan ve bʒeug. Bióeoć cinealťać vo mnaoi aʒur  
 ʒeibʒar̃ tu vo ćinealťar air air uaići mile nuair̃e. Aʒur o'ʒar  
 an ʒiʒ niður meara, aʒur ʒuir̃e Ciombaoť ʒo o-tioćʒao an  
 liaʒ aiʒe aćt ni buó ail leir aiʒ ʒaó: Ni b-ʒuil caill  
 aʒam leir tam̃ caite, ta mo ćeinnear ʒan bireać. O'ʒann  
 Ciombaoť leir ve lo aʒur ve oioće aiʒ fʒeartoil air ann  
 uile ruo ʒiaćtanac̃ aćt ni ʒlaćʒao re iao aiʒ ʒaó: Ann  
 va lae tioćʒao ʒealleać up̃ ann, leir ʒin tiunťar̃o Ror a

beata ve b'riḡ rin——? Aca ouine rancuḡaḡ a ḡ-comnuiḡe  
aḡt niḡeirrin naḡ beuḡan ari feuo leiḡ ḡlaḡaḡ?

Com faḡa ḡur feuo liom laḡairi leaḡ ueirim: Rionn  
aḡur ueun le mo uile mḡoin maḡ iḡ maḡt leaḡ, aḡt ve  
aḡneir aḡur tḡeuaḡb an riḡ taḡairi a fḡaḡt le a mongḡeu-  
raḡb vo lionaḡ vo cloin na taḡman ḡeo, oiri cḡuḡuiḡ me  
iaḡ tḡaḡt naḡ aḡtineaḡari me, bi me maḡ ouine boḡt aḡna  
meaḡḡ, niḡeirrin bi riḡaḡ cinealḡaḡ voḡm. Ve mo ḡairin biḡ-  
eaḡ ueunta ari bḡuaḡ an ḡḡuḡain ḡeo com aḡo ḡur bi me  
am fḡeaḡaḡ le mo ḡaḡḡairi ari mo ḡean. Ni ueirḡairinḡa  
leaḡ: Faḡ mḡiḡe a Ciombaoḡ oiri ḡaoilim naḡ n-ueunḡaḡ.  
Aca laḡ caḡantaḡ com moḡi aḡur com tḡom le ḡiaḡ ḡairḡe  
aḡt le bḡeḡt niḡur euoḡḡome 'na cluḡeaḡ uaḡ ḡeḡtan ḡḡoilin.  
A Ciombaoḡ lion vo aḡḡne le ḡḡoḡaḡo Eoḡaḡ Ollman  
b-fḡola.

Aḡur maḡ aḡubairḡ Ror ḡo ueimḡin vo ḡaḡlaḡ, oiri ari  
aḡḡuḡaḡ vo ḡeallaḡ ḡuairi ḡe baḡ. Ve ḡeiri aḡne an riḡ  
cḡuinnuiḡ Ciombaoḡ an ḡaḡal le na ḡeile aḡur aḡleaḡaḡari  
e aḡur aḡḡuḡeḡaḡari a ḡairin aḡ a ḡionn com aḡo le tḡeun-  
laḡoḡ aḡur vo bi na mna aḡur na bḡoḡḡaella ḡa ḡuil  
tiomḡioll a ḡairin. Aca Ror ḡloimḡe: 'Ror viaḡḡeaḡaḡ' ve  
b'riḡ ḡur ḡeaḡnuiḡ ḡe comḡaḡ aḡur aḡt ḡ-comnuiḡe uaḡineaḡ.  
Aḡur o'ḡill Ciombaoḡ ḡo 'Dunḡoberce.

An ueicḡaḡo leaḡairi. An ceuo caibḡoil. Riḡail ḡ-Ciombaoḡ  
mic b-fionn mic aḡḡeḡaḡomḡi tḡi baḡlaine, ueḡ 323



50 o-ti 310. R. C. (Feuc Annala migeáda n-Erhuone An l. poll. An 68 ouileos Aoir an Domáin 4484. Faoi ainm Ciombaoť mac b-Fionnťan. Feuc map an ceutna Annala 5-Cluainmicnoir.)

Anoir iar m-bar Roir cruinnuiť pmonraíde, cinfir oll-mána ađur tpeađaona 'n pobail ari m-bhuíteine n-ullao ađur mođavari Ciombaoť mac b-Fionn mic Aipeaomoi anna mđ ať eion ullao. Ađur euaíó luaitmaréaíť amac ari fuio n-Erhuone 7a maó: Cruinnťear apócruinne n-Erhuone ann aporfeomraó o-Teaomoi Táđarťa 7ann mall oiri aťa tpiódon apomíť pollam.

Ari fuíde oo'n apócruinne, bi Ciombaoť mđ ullao mo-đaiťce anna apomíť for Erhuon. Ađur euiť pe Ruaoťuióde mac b-Feaťmoi mic Aipeaomoi anna fuíde ann ať mđ ann Ounfoberce, aťt o'iméiť pe fein 7o Aporceuleaťt ađur oo máiri pe ann. Ađur Maća map an ceutna ariar ann le Maća inťein Aoóa ađur Maća.

Ađur oo pór Caoimbaoť an bpoimťeall aluin. Annran tpear baalain oe mđail 7-Ciombaoť táinic Mađn ari euaíťe 7'a inťein ađur fuairi pe bar ann rin. Bi teaťtoipeaťt euiťce 7o Ceuťt a mác buó rinne 7a maó: O'eug Mađn ann Aporceuleaťt. Táinic Ceuťt ađur maíte na Oanaan uaó ullonnmaťt 7o o-ti boťanaib 7-Ciombaoť ađur bi coln Mađn aóleacáo ann uaimť fogur oo capn Aoóa ađur bi ceitpe leice moťa raíóťce ari bun, cean aís a cean, cean

ԲՆՆ Ե ԸՈՐ ԶԳՐ ԸԵԱՆ ԸՐ ԶԸ ԵԱԾ ՄԱՐ ՍԱԻՆԵ ԲԱՆԸՈՄ-  
 մԵԻՆԵ ԶՕ ՎԵՈ՛! ԸՆՆՐԱՆ ԸՆԶՄԱՍ ԲԱԸԼԱՆ ՎԵ ՄԶԱԼ Զ-ԸՈՄ-  
 ԲԱՕԷ ՔԱԸՐ ՄԱԸԱ ՆԶԵՆ ՄԱԶՆ ԲԱՐ ԶԳՐ ԲԻ Ե ԸԱՐՆ ԸՐՈՍ-  
 ՆԶԵ ԸՐ Ե ԸՈՆՆ ՐՈՐ ԸԱՐՆ ԸՈՒԱ ԶԳՐ ՍԱԻՄ ՄԱԶՆ. ՄՈՐ  
 ՄԱՐՄԻԶ ԸՈՄԲԱՕԷ ԸՆՆ ԵԸԸՄՈՐ ԸԷԵ ԵՐԸ ԶՐԻԲԵՐԱՍ ԸՐՈՇՐՍ-  
 իՆՆԵ Ն-ԸՐՄՈՆԵ. ԶՕ ԵՐԸԸՄԱԼ ԸԵԼԱԲՐԱՍԱՐ ՄՈՐՔԵՐ Վ-ԵԸԸ-  
 ՄՈՐ ԶԳՐ ՄՈՐԸՈՄՈՐԱԾ ՆԱ Ն-ԸԱԷԵՐԱ ԸՐ ԼՈՐ ԸԱԲԱՐԷԱ, ՕՐ  
 Վ՛ՐԶ ԶԵ ԲԼԱԷ ՔՐՈՆՐԱ Ն-ԸՐ ԸՆՆԱ Ն-ԸԻ ԸՐ ԸԱԲԱՐԷԱ ԸՆՆ  
 ԵԸԸ ԸՆ ՄԶ. ԸՆՆՐ ՆԱ ԼԱԷԷԻԲ ԶԵՕ ՎՈԲԱՐԵ ՄԱԸԱ ԼԵ ԸՈՄ-  
 ԲԱՕԷ: Ե ԸՐՈՄԶ ԸՆՆԵ ՆԱԸ ԲԵՐՈ ԶԱՐԼԱՆ, ԵԸԸ ԶԳՐ ՎԸԶ-  
 ՎՈՆ ԲՆ ՄԱԸԱ ՄՆԱՕԻ Զ-ԸՈՄԲԱՕԷ ՆԶԵՆ ԸՈՒԱ, ԼԵԱՆԲ ՆԶԵԻՆԵ  
 ՄԱԶՆ ԸՈՄ ԲՐԵԱՍ ԼԵ ՎՈՆԻԲԵՐԻՇԵ, ԶԸԾ ԸԱՎՈՆ ԼԵ ԵԸԸՄՈՐ  
 ԸԱԲԱՐԷԱ? ԶԳՐ ՔՐԸԶԱՐ ԸԱՈՄԲԱՕԷ: ՎԱՐ ԲԱԸԼ Ե ՄԱԸԱ  
 ՆԶԵՆ ՄՈՐԱՆ ՄԶԶԵԱԾ Ր ԸՈՆՐՍՍ Ր ԼԵՐ լԵԱԵ. ԶԳՐ ԶԱՆ  
 ՄԱԼԼ ԵՐՄԶԵԱՍԱՐ ՔՈՍՈՂԱԾ ԶԳՐ ԶԼԱՆԱԾ ԱՄԱԸ ԲՈՆԸԼԱՐԵ  
 ՐԱՐ ԶՕ Վ-ԸԻ՛Ն ՔՐՈՇԱՐՄԱԸ ԶԳՐ ՔԱՐ ԸԱՐԵ ԸՆՆԱ ԸՈՄԸՈԼԼ  
 ՍԼԵ ԸՐՈՐԸԵԼԸԸԷ.

ՎՕ ԲԻ ՔԱՐ ԸԵՐՎԵ ԶԳՐ ԸՐՈՔԱՐ ԸԵՐՎԵ ՎԵ ԶԸ ԸՈՒՈ  
 ԸՐ ՍԼԵ ԸՐՄՈՆ ԲՆ ՐՈՆՐՄԻՎԵ ԸՆ ՕԲԱՐ. ԶԳՐ ՄԶՆԵ ԸԱՈՄ-  
 ԲԱՕԷ ՄԱՐԶԱԾ ՔԵՐՈԾԵԱ ՎԱՐ ԸՆՎԱՐ ԶՕ ՐՈՆՐԱԾԱԸ ՎԵ ՍԼԵ  
 ՐՍՍ Ե ԲԱԵԱՐ ԼԵ ՕՐՆԵՐ ԵԱԾ ՐԵԶ ԵԸԸ ԸՆ ՄԶ ԼԵ ԸՐԲԱԸԼ  
 ԸՐՈՇԸԱՆՄԻՎԵ ՆԱ Բ-ՔԵԻՆԵ. ԸՆՆՐԱՆ ՔԸԸԷՄԱՍ ԲԱԸԼԱՆ ՎԵ  
 ՄԶԱԼ Զ-ԸԱՈՄԲԱՕԷ ՔԱԸՐ ՎԱՐԵ ՄԶ ՄՄԱՆ ԲԱՐ, ԶԳՐ ԸՐ  
 ԵԶԸԸԷ ՎՕ ԸՐՈՇՐՍԻՆՆԵ ՄՄԱՆ ԸՐ Մ-ԲՐՄԻԷԻՆԵ ՄՈՂԱՍԱՐ  
 ՔԸԸԷԱԾ ՄԱԸ Ն-ԸՐՈՔԱՐ ՍԱՎ ԸՆՎԱ ՐՈՄԵ ԶԵՕ ԸՆՆԱ ԸՐՈՄԶ,  
 ՄԶ ԸՐ ԸՈՆՆ ՄՄԱՆ. ԸՆՆՐԱՆ ԲԱԸԼԱՆ ԸԵՍՈՆԱ ՔԱԸՐ ՄԱՕԼ

an τ-αρσολλαμ bar, αςυρ αιρ ρυιnnυζαδ̄ vo com̄cionol na n-Ollam poζaσap Meileiζε anna n-αρσολλαμ υλλαδ̄.

Ανοιρ bi τεαδ̄ an μiς ταοb ρ̄τις μυρ̄ταιb n-Απορceυλεαδ̄τ ρε baалаine ζα vaingnyζaδ̄ αςυρ ζα veυnaδ̄ αιρ an τ-ρεαδ̄τ-μασ baалаin bi ρε ρμο̄c̄nyιςτε, αςυρ cυαιθεασap Ciombaoτ̄ αςυρ Maca ap̄τεαδ̄, αςυρ com̄nyιθεασap ann, αςυρ υλλ̄m̄yις-τεap μορ̄φειρ leiρ an ριο̄c̄ap vo c̄eilab̄p̄aδ̄. T̄p̄aτ vo bi na p̄p̄ionp̄aiθε, na cin̄p̄iρ, na oll̄mana, αςυρ t̄p̄eaδ̄baona 'n po-bail, αςυρ ζαδ̄ t̄p̄eun λαο̄c̄ a ζ̄notyις ζ̄eall ceime αιρ liop̄ t̄aδ̄ap̄eta anna p̄yιθε aις boρo na μορ̄φειρε p̄an τεαδ̄, αςυρ Maca anna p̄yιθε ταοb le Ciombaoτ̄ ιρ ann ρin v̄eiyις Maca αςυρ vυδ̄ap̄ιτ ap̄ ap̄o: A Ap̄om̄aiτε αςυρ a p̄aop̄ic̄-lanna n-υλλαδ̄ biθεαδ̄ an τεαδ̄ ρeo p̄eap̄oa ζ̄λαoīoςτε: 'Aoōm̄aζ̄nm̄aδ̄a'! Αςυρ bi ζαδ̄ αιρ λᾱc̄ap̄ ζ̄p̄eap̄aδ̄ a lam̄a αςυρ com̄lyaōaδ̄ an ceip̄τ αςυρ aις ζ̄λαoīc̄ Aoō-Maζ̄n-Mac̄a!!! ιρ map̄ ρin c̄yς Maca onoiρ v̄'a āc̄ap̄, αςυρ v̄'a māc̄ap̄, αςυρ v̄'a āc̄ap̄m̄oiρ Maζ̄n. T̄p̄aτ̄ μiζ̄ailyις Ciombaoτ̄ don baалаin veυς v̄'eυς Eoc̄aiθ̄ μiς ζ̄aalen ann̄oiaς μiζ̄aileaō ōc̄t baалаine ρ̄ic̄o, αςυρ αιρ tiς̄eαδ̄τ vo'n ap̄oc̄p̄uyinne αιρ m̄-bp̄uyiteine ζ̄aalen poζaσap ῡc̄goine a mac̄ anna μiς ap̄ c̄ionn ζ̄aalen.

Ανοιρ vo c̄ap̄laδ̄ zo p̄aiθ̄ μυρ̄ta n-Απορceυλεαδ̄τα, αςυρ vaingnyζaδ̄ Aoōm̄aζ̄nm̄aδ̄a ζα vuȳp̄eαδ̄τ eao ann μiς̄c̄ib̄ Mu-m̄ain αςυρ ζ̄aalen. Ann̄pan v̄apa baалаin veυς ve μiζ̄ail ζ̄-Ciombaoτ̄ cυαιθεασap na cyp̄aθ̄iθε am̄ac̄ αιρ p̄yιo n-Ep̄p̄hione aις ζ̄λαoīc̄ an τ-ap̄oc̄p̄uyinne le na c̄eile ann ap̄ōp̄eom̄p̄aδ̄

o-Teac'mor Ćabarċa ar comair aronig. Aſur oo fuithe an  
 arōc'minne an ceuo feac't, aſur bi focla leabair na n-  
 aimrime ſaalaſ aſur rc'mobta n-eoluir aſur n-eocair ol-  
 lman b-foola leiſte ar arō uar tur'mor, aſur o'imēig an  
 arōc'minne amac aſur cēilabaroar mor'feir o-Teac'mor aſur  
 mor'comorac na n-eac'tra air lior Ćabarċa. Air fao na  
 laete uo bi Reac'tao aſur Uēgoine aſur cūio mon'parac  
 ſa rc'arao ſo n-oub'trac'tac na focla: Ir marig nac reare-  
 ann Teac'mor Ćabarċa nibur fuithe, anne nac b-puil le feuc-  
 rint air arō doō'maſn'mācā? Ata oimēar Eri aig arouſacō?  
 Ac't air fuithe oo'n arōc'minne an uara feac't nior mear-  
 uig Ciombao't na focla piu a cēirt. Aſur bi focla leab-  
 air n-aimrime n-ermione aſur treac'to na n-oliſe leiſte ar  
 arō, aſur ſlaoirēar na bul'oiriōe: Seareann don neac  
 air Ćabarċa aig iar'neac a cēart. Nior f'reaſair don ſuē.  
 Air c'moēnuſacō oo'n arōc'minne trialluig aronig ſo doō-  
 maſn'mācā, aſur bi uile air Ćabarċa a bainear le ullacō  
 aig im'teac't leir anna fuir'mion, an trac pangarar doō'maſ-  
 n'mācā oubairt aronig: Ir mo ēoil ſo m-beir na rc'mobta  
 ata anoir a o-tairſe ann ōun'oberce iomēuirte aſur leaſte  
 air an boirō ata ierō ann reo uoirb? Aſur ſo m-beir  
 rc'ac'ta na ſ-cean'feair aſur na o-treabdon c'moēte air c'm-  
 oſaib ann reom'racō. doō'maſn'mācā reo uar feac't ac'air  
 ann Teac'mor? Aſur oo bi mar rin. Aſur oubairt Ciom-  
 bao't: buō mian liomra oo fuithe mar iug ullacō ran ſe-  
 om'racō reo air an la ceurōna air a cūirtear air bun an



uaitene aip Magmorēiomna map buancomhneine iorip Gaal  
 Scioē Ibeip agur an Danaan go veol! Eadon an la baal-  
 ainamail an vapa la ēarip ōeip tiḡeacēt vo baal ann vapa  
 reomīpaō v'a ēeac Sḡit. 1. an vapa la ve'n vapa reaēt-  
 muin iuin. Aip an t-aōbap pin biōeac na ppiompaōe, cin-  
 rip olliāna, agur tpeabāona 'n pobail, na bpeiēeāina,  
 agur an meuo ve'n gaal aip buō leup ann poāp ḡ-Ciom-  
 baōē ann Dūnfobepce tpaē beīōeap baal vūl arteaē ann-  
 ran veīpeac reomīpaō v'a ēeine naomva. 1. baalteine.  
 Map an ceuona biōeac na baipo na filiōe, agur na bpiom-  
 ḡealla ann nuimip com morip ḡur peuo leo aig cpiunnuḡaō  
 aip Dūnfobepce.

Annop ḡo m-beiō na pēpiobta iomēuipce ann peo le  
 morēpiall agur morēeim. Aip tiḡeacēt vo'n la vo bi Ciom-  
 baōē ann Dūnfobepce agur uile ullacō anna pēpaō ēarē  
 anna ēiomēioll. Agur ḡlaoiōeap na bulpōipōe ar apv:  
 na biōeac taim cōvlain aip don pūil amapaē aip eipḡ vo  
 baal. Lapnamapō vo bi uile ppiompa n-ēp, ēaimic eadon  
 blaē uac Teacmop, agur uile ceanpēap, agur ollam agur  
 tpeabāon agur comlannta na ḡneacḡaal apmḡleupca aip an  
 mag vo aca paōi paōaipō Dūnfobepce pēpēac aig paipē  
 tiḡeacēta m-baal. Agur bi tpi capbaōa pēiō aig voipup tiḡ  
 an pḡḡ, agur map ēuit an ceuo laom uac pūilb m-baal bi  
 tpeacō vliḡe n-ullaō agur pocla v-tupmop v-tanarpeac  
 lionta aip an ceuo capbaō, agur bi Foran apvōbpeiēeāin  
 Dūnfobepce anna pūiōe ann agur v'imēiḡ pe leip an gaal



[illegible]

Δγυρ το ρειθ' αν ριζ' μορφειρ ηι αμμαιν το να ρρμον-  
 ραιθ' δγυρ μαιταιθ' αετ' το'η ρλυαζ' υιλε ζο λευρ. Δγυρ  
 τειλζεαυαρ ορανευρ λε ταιρβαιντ αιτ' το ζαε' οεανφεαρ' λειρ  
 α ιριαε' το ορποαθ' ρυαρ. Ανοιρ αιρ τιζεαετ' το βααλ αν λα  
 αιρ α ευαιθ' ρε αρτεαε' ανη αν θαρμ' ρεομηραθ' ο'α ειζ' Σγιε.  
 1. Ιυν, ευαιθεαυαρ αν ριζ' να ρρμονραιοε, να οινφιρ να ολλ-  
 μανα, να τρεαδανοα' η ροβαιλ' δγυρ να ηρειθεαμνα αρτεαε' ανη  
 ρεομηραθ' Αοομ'αζνμ'αεα, δγυρ το ζλαε' ζαε' δγυρ το ρυιθε  
 ανηα η-αιτ' ρειν. Δγυρ αιζ' ειριζ' το Οιομβ'αοε' αρ' αοιτεαοιρ  
 ριζ'οα η-υλλαε' αουβαιρτ: Ριορ'εαοιμ' ραιλτε ροαμ'αιθ' α ρρμ-  
 ονραιοε δγυρ α ρ'αορ'ελανηα η-υλλαε' ζο Σεομηραθ' Αοομ'αζν-  
 μ'αεα. Ευαιθεαυαρ εαρτ' ρε οευθ' οειρε ριθ'ο δγυρ ρε βααλ-  
 αινη οευζ' υαθ' 'η λα αιρ' θαμνηντεαρ' ουνγηραθ' ροζ'εαινη ιοιρ  
 Ζααλ Σοιοε' Ιθερ' δγυρ αν' Οανααν, ηι υαιενη μορ'ειχε μαρ  
 ηυαμ'ομ'ημενη ουρτε ανηα ρεαραθ' αιρ' Μαζ'μορ'ειομ'νηα δγυρ  
 μαρ αν' οευθ'οα το ηι ρορ'ιοετα ριαρ' αιρ' λεαβαιρ' να η-Αιμ-  
 ριρε η-Ερ'μιοη. 1. Σεαν'ευρ' να Ζααλ. Υαθ' η λα υο ζο ο-τι

anóiu nioi bñpuiḡ mic Eñ pocal ḡeallta a fñioct ve bñiḡ  
 rin maipeann roḡ aḡur roḡnar ar cionn ullao. aḡur iḡ  
 mionie bñ capantay ullao aḡur ulltonnmāct aḡ corḡao  
 aḡur aḡ raotayḡao roḡ na n-Eñmione. Do poy aoó Maća  
 inḡein Maḡn ve fñioct ulltonnmāct, aḡur ata Maća inḡein  
 Aoóa aḡur Maća aḡ ḡ-cēile muiḡneac aḡur aḡ ḡ-comōeac̃ta  
 ann luaitḡair aḡur oubbñon, uime rin beio an cuingḡao  
 ioiḡ ullao aḡur ulltonnmāct mibur laioiḡe fearoa? ḡo  
 o-ti'n aic reo iomcuiḡemay tpeac̃o olḡe n-Eñmione, rcñob̃ta  
 n-Eolur aḡur n-Eoc̃ao Ollmān b-fōola, Seanc̃ur ḡaalay  
 aḡur leab̃air na n-Aimḡiḡe n-Eñmione, cñeuo ma cuiḡfear  
 iao aḡi claybor̃o ann ceayclac̃ay na Seom̃ao? aḡur oo bñ  
 may rin. Ayur aoub̃air̃ an mḡ:

Cñeuo ma cñuinnfear ayoc̃ñuinne n-Ullao ann reo  
 fearoa? aḡur oo bñ ḡac̃ aḡ ayoyḡao a oearlam̃. Iay rin  
 bñ na rcñob̃ta leiḡte aḡur bñ riao may f̃eao anñait̃ le  
 cluayteant. aḡur aḡi cñoc̃ñuḡao oo'n ayoc̃ñuinne a f̃eac̃ta,  
 ḡlaoyōeay na bulḡoiḡōe amuiḡ: Seayeañ aon neac̃ aḡi  
 Aoómaḡnmāća aḡ iayeo a ceayt? Ac̃t nioi f̃peayay aon  
 ḡut. aḡur c̃ayoỹay na naoy laet̃eao aḡi lioy Aoómaḡnmāća,  
 im̃ḡeayay a m-baile ḡac̃ aon o'ayoiḡe f̃ein. Šul a n-  
 oeãeao an oayḡa ḡealeac̃ a m̃t̃ oo c̃aylao ḡur c̃uit̃ Caom-  
 baot̃ teinn eayon ḡo m̃oc̃ bay, aḡur Ńul a o'im̃ḡiḡ baal  
 tñio leac̃ ḡ-Cñuinnuḡao. 1. Seac̃tm̃, o'eug̃ re. Riḡailuiḡ  
 Ciomb̃aõ tñi baalaine oeyḡ, aỹleac̃teay e aḡur bñ a c̃ayñ  
 oeynta anñaice le c̃ayñ Aoóa. Do bñ Ciomb̃aõ anña



mĩs eadnac dgm̃ar nĩ m̃aib̃ doñuine de'ñ r̃lioct̃ nĩbur̃ fear̃r  
 'na e cuinguiĩs̃ rẽ gac̃ anna ñ-aĩt̃ fear̃. Nĩ m̃aib̃ donneac̃  
 aĩs̃ glaoĩc̃ añ olĩgẽ aĩr̃ lãcar̃ com̃ fear̃ã gur̃ bĩ Ciomb̃aõt̃  
 aĩs̃ mĩgail̃ bĩ fear̃r̃ fear̃r̃ cur̃am̃ cloĩñ nã calĩmañ. Dõ bĩ  
 guĩl̃ g̃eur̃ agur̃ moĩc̃aoĩntẽ aĩr̃ fear̃r̃ uĩlẽ ñ-ullaõ agur̃ ul-  
 connm̃ac̃t̃ anñoĩag̃ mĩs̃ Ciomb̃aõt̃.

(UãCear̃b̃f̃uĩl̃. F̃ioĩr̃r̃geul̃ nã ñ-Er̃m̃one.)

Añ veĩc̃maõ leab̃aĩr̃. Añ raĩã caĩb̃roĩl̃. Rĩgail̃ Mãc̃a  
 ing̃eĩnẽ Aõõã doñ bãalaĩñ am̃aĩñ. 310 gõ õ-tĩ 309. R. C.  
 (Fear̃c̃ Annãlã mĩgeac̃tã ñ-Er̃m̃one. Añ 1. m̃ol̃. Añ 72̃ ouĩl-  
 eoĩs̃. Aoĩr̃ añ Doĩmaĩñ 4540 fear̃r̃ g̃aĩr̃m̃ Mãc̃ã moñg̃muac̃õ.  
 Agur̃ Annãlã g̃-Cluaĩñmĩc̃noĩr̃.)

Iaĩr̃ bar̃ g̃-Ciomb̃aõt̃ aĩr̃ tĩgeac̃t̃ lẽ nã ceĩlẽ võ aĩr̃õ-  
 c̃r̃uĩñnẽ ñ-ullaõ aĩr̃ m̃-b̃r̃uĩteĩnẽ Aõõm̃ag̃nm̃ac̃ã m̃og̃ãraĩr̃  
 Eõc̃aĩõ m̃ac̃ b̃-fear̃m̃hoĩr̃ mĩc̃ aĩr̃g̃eac̃õm̃hoĩr̃ annã mĩs̃ aĩr̃ c̃ioĩññ  
 ullaõ.

Agur̃ oũb̃aĩr̃t̃ Mãc̃ã beaĩm̃g̃õañ g̃-Ciomb̃aõt̃ leĩr̃: Añ  
 fear̃õf̃aĩõrã aĩr̃ fear̃õdoñ ñ-Er̃m̃one? Dõ fear̃ag̃aĩr̃ Eõc̃aĩõ:  
 Nĩ buõ aĩl̃ liom̃, ead̃oñ nĩ mĩañ liom̃ võ fear̃õẽ aĩr̃ caĩ̃aĩoĩr̃  
 mĩgeac̃tã ñ-ullaõ. Anoĩr̃ bĩ Eõc̃aĩõ b̃r̃uĩr̃tẽ lẽ oũbb̃hoĩñ,  
 agur̃ g̃r̃uac̃am̃ cur̃aĩm̃ ã g̃-com̃nuĩr̃õẽ aĩr̃ ã g̃nuĩr̃. Aĩr̃ cluaĩr̃-  
 teant̃ võ Mãc̃ã fear̃ag̃r̃ãõ Eõc̃aĩõ fear̃alluĩs̃ fear̃ĩ g̃añ mall̃ gõ  
 fear̃c̃õm̃hoĩr̃ fear̃ãrãc̃ã, agur̃ mĩg̃nẽ fear̃ĩ aĩr̃aĩr̃ anñ fear̃c̃ añ mĩs̃.  
 Anoĩr̃ iaĩr̃ fear̃ãc̃ã am̃aĩñ võ cuĩr̃ fear̃ĩ luac̃ãc̃ur̃ãõ am̃ac̃ aĩr̃ fear̃õ

Ερμione ζα παό: Cpuinnτεαρ μιζέ, πριονραιόε, cιnήp, ol-  
 maha αγυρ τρεαδαona 'n pobail ann apofeomhpaó v-Teacmop  
 Tabapecta le apomiz vo pozaó, oip aca tpuódon Epmione pol-  
 lam. Anoip aip an ceitpemaó mion ve'n mī éainic an t-  
 apócpuinne le na ceile, αγυρ bi poópopyr uao teac an μιζ  
 zo v-ti'n apofeomhpaó puaipzailte αγυρ éainic Maca apceac,  
 αγυρ iεapuiζ pī pozyr vo'n tpuódon, αγυρ éapóeip tamal  
 aoubairt pī: Oap tynmop v-Tanapceac veipτεap: Na bióe-  
 acó Epmion paicta zan apomiz. Aca Ciombaoé anoip mapb  
 paicta αγυρ cuiζ zeallaiζ αγυρ mopi cuailimpa ve apomiz?  
 Ip ptop zyri buó bean Maca acé por ip ingein Aoua mic  
 Ep i! Αγυρ ingein Maca ni-Maζn uao plioct iomva μιζ-  
 éacó? Maca beanmizóan z-Ciombaoé! Αγυρ map zeall aip  
 an leipz aca aip iεapuaib Epmione an tpuódon vo pailbuzaó  
 puópaió Maca aip. Bióeacó na bulpoimóe aiz zairm:  
 Aca'n tpuódon pollam. Anoip aip eigin vo zlaioó na bul-  
 poimóe amac: Aca'n tpuódon pollam, anuair aoubairt:  
 Aonζaip ppiopra oz lbulzaó: Cpeuo ma puópaió Maca aip  
 tpuódon Epmione? O'eipuz Eoóaió μιζ ullao αγυρ v-faz pe  
 a aic αγυρ v'iméiz pe ann aonpεap zo mup-n-ollam v-Teac-  
 mop Tabapeta. Αγυρ v-fan an t-apócpuinne uile anna éopt,  
 acé éuaió Aonζaip puap zo Maca αγυρ éuz pe an eipdon  
 oi, αγυρ veapuiζ pe e aip a cean. Αγυρ v'eipuz lopé ppi-  
 onpa mluðain zo tappuiζ αγυρ éuaió pe zo Maca, αγυρ  
 éuip pe an μιζbairt aip a zualanaiib αγυρ tpeopuiζ na ppi-  
 onpαιóε Maca zo v-ti'n tpuódon. Aoubairt Maca: buiόe-

éior uaoib̃ a mĩ́te, a p̃mionraíde, aḡur a íaop̃clana n-ep̃-  
 mione. A blaé na ceime beir̃ roḡ aĩḡ ep̃mion raol̃ Maáa.  
 Aḡur éuaíó an t-arp̃éruinne amaé ar an arp̃eoĩmaó aḡur  
 éeilab̃raoap̃ moĩpeir̃ o-Teaémoĩ T̃ab̃ar̃ta aḡur moĩcomoraó  
 na n-eaétra aip̃ lior̃ T̃ab̃ar̃ta. T̃ang̃aoap̃ na ḡaal̃ Scioé  
 íber̃ uaó ḡaé uuit̃e n-ep̃mione aḡur Cl̃an Feine uaó ḡaé  
 mion ve'ñ Doĩmaĩ aḡur añ Oanaaĩ uaó Ul̃tonñmaé nuiḡ  
 ḡo maib̃ éap̃t̃ ciom̃cioll̃ T̃ab̃ar̃ta mil̃te ḡañ cuñoap̃, aḡur  
 cuiḡuiḡ Ar̃p̃beaĩp̃uḡóañ Maáa añ moĩpeir̃ aip̃ buñ t̃p̃i na-  
 oĩnmaĩ laéteaó. Aḡur aip̃ íuĩde vo'ñ arp̃éruinne añ oap̃a  
 peaéé b̃i na íep̃ioéta leĩḡte oap̃ t̃ur̃moĩ, anñ íiñ aoub̃aĩp̃t̃  
 Maáa: b̃iúeaó maíó na mĩḡ leĩḡte ar̃ ap̃o: Aḡur añ  
 t̃paé vo leĩḡ añ t-arp̃oll̃am̃ íap̃ ḡo ainm̃ ḡ-Ciomb̃aoé émuó-  
 nuiḡ íe. Aḡur íap̃p̃uiḡ Maáa: Anne naé buó ḡneaéaé uaó  
 aiñp̃i Eoéaíó Oll̃maĩ b̃-íooia le ainm̃ ap̃oĩḡ t̃paé a  
 íoḡaó vo íep̃ioé aip̃ íol̃ na mĩḡ? Aḡur ííeaḡaĩ añ t-  
 arp̃oll̃am̃: Seaó ḡo veĩm̃iĩ oap̃ t̃ur̃moĩ. Anñ íiñ aoub̃aĩp̃t̃  
 Maáa: Oe b̃mĩḡ íiñ cáo t̃uĩḡe naĩ íep̃ioéteaĩ ainm̃ Maáa  
 anñ uiaḡ Ciomb̃aoé? Aéé naĩ ííeaḡaĩ aonneaé. Anñ íiñ  
 éaiñic Maáa anuaĩ uaó añ t̃p̃iúaoĩ aḡur vo íeaol̃ íi añ  
 íol̃ aḡur leaḡ íi ar̃ a coine e, aḡur ḡíap̃ íi a ainm̃ aip̃,  
 aḡur o'íil̃ íi aip̃ aip̃ ḡo o-ti'ñ t̃p̃iúaoĩ aḡur aĩḡ íeaíeaó  
 íop̃ aoub̃aĩp̃t̃: Anne naé m-beir̃ ainm̃ Maáa aip̃ t̃paé mĩḡ-  
 teaó n-ep̃mione? Aḡur anñ uiaḡ ainm̃ ḡ-Ciomb̃aoé? Aḡur  
 aĩḡ buaíleaó a laĩma le na éeile uub̃raoap̃ p̃mionraíde aḡur  
 maíte Muĩmaĩ: ḡo veap̃b̃éa íap̃íao vo ainm̃ anñ O, A,

macea! B'i fuil macea go labairt a buidectoir agus a meaf  
 oo m'g, p'monraib agus maicib Mumain. Trae glaoideadar  
 na bulroinne amac: Seapann donneac air Tabairta aig  
 iaread a ceart? Nioi p'reagair don'guth. Anoir air c'mo-  
 nu'gao am'ceuinne dar turmor ullmuis Macea moirfeir ann  
 Teac'mor le m'g, p'monraib agus maic Mumain oo onoru-  
 gad. Agus fuair p'monraib agus maic n-ulla agus  
 Ceuct m'g ulltonnmact agus maic an Danaan cuiread, aet  
 ann traet nioi fuair Ueghine m'g Saalen no don'ouine uad  
 Saalen cuiread. Im'igeadar Saalen go g'ruameac uad  
 Tabairta. Ceilabharadar Macea a cuairt agus a moirfeir air  
 cean naoi laetead. Bu' rarbinn an ceol oo p'reag clari-  
 rais Mumain, agus bu' ro'ear p'eulta na n-alloide can-  
 nadar na bairt. Rigne Macea maille leir a clan aiar ann  
 Teac'mor. Cuairt Macea go minic air cuairt go mur-n-ollam,  
 agus eug ri cuiread teacta go Teac'mor oo na ollmanais  
 agus oo na oganais C'reu ma coir'meargean turmor o-  
 Tanar'teac bean oo fuide air t'm'adon na n-Er'mione? Ann  
 traet ni fullang Er'mion b'uir ciu go b-fuil Macea am'be-  
 an'ig'odan air an t'm'adon, oir ata a cluar a g-com'nd'oe  
 aig eir'teact le guth an te air euit an m'oad agus an an-  
 no, agus a c'mo'oe fuair'gailte le com'gniom tabairt oo na  
 boctais. Tar o'ir fuidead oo Macea air caic'oir, am'ig  
 baalain agus Re agus la, fuair ri bar. Iom'cuireadar a  
 conablad go o-ti do'm'ag'n'maca agus do'leac'adar i fogur  
 oo Ciomb'aoe, ir ann rin am'odain'gnadar a cairn. B'i clan



na talmhan aig suil go geur ann uiaḡ Ardbearniḡḡan Maḡa.

An veicmāo leabhair. An tpeap caibitil. Riḡail Reacḡtāḡ naoi baalaine. 309 go o-ti 300. R. C. (Feuḡ Annala mḡ-eacḡta n-Erriune. An l. pol. An 74 uileog Doir an Do-māin 4547. faoi ainm Reacḡtāḡ Riḡḡearḡ. Aḡur Ceutoeighe. Aḡur luinḡfeacḡ).

Iar bar Maḡa cuairḡeasoir na laicḡurāḡḡe amāc ari-puro na n-Erriune ḡa ḡlaoic na mḡḡe, pḡionraḡḡe, cinrii, ollamḡa, aḡur tpeabaoḡa 'n pobail le na cḡile ari ḡabariḡa. Triac ḡaimic an t-arḡḡuinne le na cḡile annran arḡḡeomriāḡ o-Teacḡmori ḡabariḡa mar buḡ ḡneac aubairt an arḡollam: Aḡa triḡaoḡ arḡmḡ ḡollam. Aḡur o'eiriḡ Murcāḡ ceanḡear Almūin aig māḡ: Cḡeuo ma riḡḡarao Uḡḡoine mḡ ḡaalen anna arḡmḡ ḡori Erriun? O'eiriḡ aḡur beapḡa ceanḡear Arḡtain aig māḡ: Cḡeuo ma m-biḡeann ḡairm arḡmḡ ari Reḡḡtāḡ mḡ Muḡain? Niori arḡmḡ aonḡuine acḡ pḡionraḡḡe aḡur maiḡe ḡaalen, a ḡearlāmā ari ḡon Uḡḡoine, acḡ bi'n uile arḡḡuinne acḡ amāin ḡaalen aig arḡuḡāḡ a laimā ari ḡon Reacḡtāḡ. Aḡur oo bi Reacḡtāḡ ḡoḡaigḡe anna arḡmḡ ḡori Erriun oiri ḡo cinnte bi comḡeine aig Ullaḡ aḡur ul-tonnmācḡ ari an cinealtar a ḡairbainuḡ Muḡain oo Maḡa. Acḡ buḡ iomḡa ḡliḡe ḡan faḡ cuairḡuḡ Uḡḡoine le Reacḡtāḡ oo umluḡāḡ. Acḡ cuinḡuḡ faicḡior Ullaḡ uāḡ a anmāin e uime rin o'fan ḡoḡ aḡur ḡoḡnar ar cionn Erriun. Anoiri

annran vāra baalain ve mīgail aronig vo ēarlad an trāc  
 ruiōraio an t-arōcruinne 'nn arōfēomraō v-Teacmōrī Tāb-  
 arēa zur eirig Uēgoine anna n-aic aig raō: Fiahraraio Uē-  
 goine mig Saalen ve aronig na n-Erriione: Ar viol ulconn-  
 māc an arōcior? Ašur fneagair Reacraō: Ma 'r e vo  
 toil e O A Uēgoine veireann aronig: Ni baineann an ruo  
 leatra, glācrao no maiēraio aronig an cain ašur an arō-  
 cior mar buō mian leiř fein gan iareā ceao no comairle  
 mig Saalen.

Ma meareann Uēgoine go b-fuil raō carove aige fne-  
 agaireao vo zur na m-bulroireāō ga raō: Seareann neac  
 air Tābarēa aig iareāō a ēarē. Ašur bi Uēgoine aig  
 iomcūir a nairē fein. Ašur vāi turmōr ceilabhravāi mor-  
 řeir Tābarēa ašur morcomoraō na n-ēacra air lior Tāb-  
 arēa. Annran an reireao baalain ve mīgail Reacraō vo  
 ēarlad zur cūir Uēgoine teacroireac an Eocāiō ann Aoō-  
 māgnmācā le lictirib ga raō: A arōcruac mōrcēimeac mā  
 pullangtear ulconnmāc an mē raor nībur ruve gan arō-  
 cior vo ioē mar buō gneacēac beir an caoi aig řar řuar  
 mar cleacēam, ann řin beir an aronig gan a řait le ull-  
 mīgāō go ceimeac a řairm.

Biōeāō Ullaō go ēaoim ga řeruiougaō an urēarantar  
 řeo atta řar go vluē vōir īber ašur ulconnmāc, oir řa-  
 oirimpā go v-tābararaio tābarēa vomblaraō vo řlioēt Er?  
 Čeriveann Reacraō zur buō e fein amāin ata 'nna mig ann  
 b-řlācēar Erriione? Vo řerib Eocāiō mig Ullaō na řocla

reo ari ari vo Uēgoine leir an teacōioie ceuona: So maib  
 maic ēugao a Uēgoine, aca ullao lanfarta leir an zraō  
 iōir lber aſur ulconnmācēt. Vo bi carantar an Dandān  
 roſblaroa vo cloin Eri, ni b-fuil faicōior oirēaib ſur mil-  
 teari e ran fombar! Anoir vo mē aſur vo rcarri ari fuio  
 Eriione ciunfocal: tpeoruiſeann Uēgoine na ſaal aig reil-  
 goireacēt aſur aig corſairt, aſur ſluireann na comlannta  
 ullmūiſte ēari enuiō aſur ſleann faoi orouſao ſ-ceanōom-  
 lann. Aca fuao Uēgoine annaſao arioiſ roſſeucrinte.  
 Acēt mūne Reacōao a ariar ann Mumāin raori amearſ ſraō  
 cloin na talman, oiri ann tpaēt vo bi Reacōao riuntaō  
 plaēamail, mōri faioēbriuiſ re ann m-briuo donōuine ariam.  
 Annran naoimao baalain ve mūſail Reacōao trialluiſ a  
 ariri ſo Teacōmōri, aſur bi morſuirriōn ve na priōnraib  
 aſur maicēaib, ve na bairoaib aſur rilib anna cōmluaooir  
 leir. oiri aoubairt re: Sealſao muiro ēarriann an t-am a  
 beioμuiro amuiſ uao Mumāin le ceolēaib binn, le aōriann-  
 ēaib aſur rceulēaib blaroaib. An tpaēt ēuaileuiſ Uēmoine  
 ſur ēainic Reacōao amac uao Mumāin aſur ſo b-māiriuiſ  
 ne ann Teacōmōri ſan ariμφluaſ, ari an ball criunnuuiſ re  
 comlannta ſaalen aſur ſluairuiſ re poēappuiſ ionnriūōe  
 Teacōmōri.

Aſur ſeuc an tpaēt bi ſuirriōn Mumāin aig mionceao  
 ari ēabarēa connairceaoari ariμφluaſ luacēſluairēacēt anna  
 n-aſao, ari innrint vo Reacōao aoubairt: Criunneao na  
 bulſoiriūōe ari n-ſairceiōe le na ēeile, oiri ſan amriar ir

ρυο ὕεγοινη? Ἀγυρ αἰς ὑλλμυζαὸ το Μυμῶιν κατὰ βευσ  
 ἀέτ ὑλέρην γλυαίρεσθαι αἰς ἰονηρῶδε, ἀγυρ ἀέτνις Ρεαό-  
 τὰὸ το na βυλρῶιρῖβ: Ἀββαρηρῶιςτὸ ἀνν ἐλυαίρεαντ ὕεγο-  
 ινη: Ἐρευο ἱρ καίλλ λειρ ἀν μευο υο μαο ρα εἰα ὅ-φυιλ  
 ἀν τ-ρειλς? ὅ-φυιλ ὕεγοινη ρις Ἱααλεν αἱρ λατάρ? Ταιρ-  
 βαίναεο Ἀ ἀζαῖὸ το Ρεαότὰὸ. Ἀέτ μορῖ εἰνις ὕεγοινη ἀμαέ,  
 ρυο ναιρεαέ ναιρ ἐαρλαὸ γο μιοναε εαὶον ἀμεαργ ρλοέτ  
 ἰολαιρ. Ἀνοῖρ ὅι ἀρμῖρῶαζ Ἱααλεν αἰς λυβυζαὸ κατὰ Μυ-  
 μῶιν ραοι εὐαίρε, εἰὸ τρῶιρεσθαι γαιρῶδε Μυμῶιν γο ἀγῶαρ  
 ἀέτ γαν ὅρῖς οἱρ το ὅι Ἀ ῖρῶαζ ροζαν, γο ροῖλ βυὸ μορ  
 ἀν ρεριορ Ἀ εεαρσθαι ρυ Ἀ εὐαῖρεσθαι ἀνν ἰαέτάρ, ἀγυρ το  
 εἰτ Ρεαότὰὸ γο ρεῖμῖν βυὸ βευσαν ὁ'Ἀ ρυῖρῖον ὁ'ἰμτῖς  
 ρλαν υαὸ ραὸβαν ἀν ἐλαῶεαῖα. Τραέ νὰε ραῖβ ἀον βαοζαῖλ  
 αἱρ λατάρῖ εἰνις ὕεγοινη ἀμαέ γο εεαν Ἀ ῖρῶαζ, ἀγυρ τρε-  
 ορῶις ρε τυραέ na γλυαίρεαέτα αἱρ ἀν ρεῖμ ὀρῖς γο Τεαέ-  
 μορ, ἀγυρ εὐαῖὸ ἀρτεαέ ἀνν τεαέ ἀν ρις.

Ἀν ρεῖςῖμαὸ λεαῖβαιρ. Ἀν εετρεῖμαὸ καῖβῖοῖλ. Ριζαῖλ  
 ὕεγοινη ρις Ἱααλεν ρεῖς. βααλαῖνη ρῖοτο. 300 γο ὁ-τῖ 270.  
 R. C. (Ρεὺς Ἀνναλα ριζεαέτα η-Ερρῶινη. Ἀν 1. ρολ. Ἀν  
 74 οὐλεος. Δοῖρ ἀν Ὀοῖμαῖν 4567. Ραοι γαιρῖμ ὕεγοινη  
 μορ. Ἀγυρ ἀν Οζῖγῖα. Εευτεῖγνη ἀγυρ Ἀνναλα ἡ-Εὐαῖν-  
 μῖνοῖρ).

Ἀνοῖρ εὐαῖὸ λυαῖεῖμαρῖεῖρδε ἀμαέ αἱρ ρυο Ερρῶινη αἰς  
 ραὸ: Ἐρῖνντεαρ ριςέ, ρρῖονρῖαῖδε, εἰνῖρ, ὀλλῖμαῖα ἀγυρ



tpeaδaona 'n pobail ann apocpoinpao v-Teačmop Tabapecta  
 ʒan mall, oip aca tpiōdon apopiʒ pollam. An tpač ceu-  
 na aip epuinnuʒao vo apocpoinne Mumain aip m-bpuitaine  
 poʒaopai Aonʒaip mac Reačtao anna piʒ ap čionn Mumain  
 ann aic a ačai. Anoip tpialluiʒ Aonʒaip piʒ Mumain ʒo  
 m-bočanaib Eočaio piʒ Ullaō aʒup aoubaipt: O maipiʒ ip  
 tpiuiʒ nač eipʒpao Eočaio uaō buaiōpao aca aip annop  
 ʒo puiōpao pe aip tiōdon Eproune? Ni pao a čaiāō ač  
 paŋpaipra 'nn Aoumāʒmāčā, ni tiōpao ʒo v-ti Teačmop  
 ač aip ion tpeačō vliʒe n-Eproune. aʒup aoubaipt Aon-  
 ʒaip: Uime beio Učgoine bpeaoāč paałtač aic puiōe aip  
 an tpiōdon? Ppeaʒaip Eočaio beio ʒo cinnte, manāč bacpao  
 Aonʒaip e. Anoip mopi pao le Aonʒaip Učgoine vo bacāō,  
 oe bpiʒ an meio aip čuit oe na ppiopaiib le Reačtaō.  
 aʒup aip tiʒeač le na čeile vo'n apocpoinne an ceu-  
 paoč poʒaopai Učgoine mac Eočaio piʒ ʒaalen anna apopiʒ  
 pōi Eproun. Čuaiō Učgoine le ppiopaiib aʒup maičaiib  
 ʒaalen amač ʒo v-ti liafai, bi'n t-apocpoinpao aic cui-  
 an eipao aip a čean, aʒup leaʒ Mopiā ceanpao laoi-  
 an piʒbpač aip a ʒuaiłanaib aip pilaō vo apopiʒ, v'imtiʒ an  
 apocpoinne amač le mopiŋ v-Teačmop aʒup mopičomopao  
 na n-Eačtra aip liop Tabapecta vo čeilaopao. ač ann  
 tpač mopi puiōe Aonʒaip no don cean uaō Mumain aic  
 claipopio peipe Učgoine, paŋaopai ač ceipie laete anna  
 bočanaib aip Tabapecta, iai pin imtiʒeao a m-bai-  
 le ʒo Mumain, An tpač ceuona aoubaipt Eočaio le Cap ppiopai

n-Ér: Maireadó! A Cár veun tura agus pñionraíde agus maíte ullao vao turmhor na morfeire fannraimra ann mur-n-ollam nuig go leigtear na rñiohta agus eus re an comairle ceuna vo Ceuét nuig ullonnmaét agus vo maíteib na n-Danadan.

Cár veir na naoi laete, vo fñioe an t-aroéruinne an vaoa feaét agus v'eirig ùtgoine ga maó: A Complaíte iméigeavaoi Dongair nuig Mumain agus a pñionraíde agus a maíte leir, vñuivuis Eocairó nuig ullao e fein taoib rñig mur-n-ollam v-Teaémor. Ir coramail go raoileann re na laete rofaoa nuig go fillraio go ullao? Air an t-aóbar rin ceuo ma leigtear na rñiohta? Agus vo bi riao leigte vaoi turmhor, agus bi'n aróéruinne cñiochnuigte. Air an tneap la éuairó Eocairó. agus uile ullao agus Ceuét agus uile ullonnmaét a m-baile ga nuigeaétaib fein. Anoir an tñac nac maib neac air laéair aét rin Gaalen fñairgailear. vora na n-aroéomrao agus vo glac uile cean a aic, agus v'eirig Moróa ceanfeair laoir aig maó: O A aronig! agus a raorélanua Gaalen vao baal m b-fuil rñeir aig nuig agus maíteib Mumain air Erimion aét com faoa gur tamac uao rñioét Iber air an tñioaon? Anne nac maivuis Reaétao ann Mumain fagóail Teaémor uaigneac? Ve rñioét Er vaoi noig ir ullao a éuram? Anne nac vaingneavaoi an Aoómağñmaéa vo ar éionn an Teaémor reo? Comñuiv-eann nuig ullao ann Aoómağñmaéa. Mar rin vo éarlaó go aómair gur éuit éuram Erimione air éionn an ceuo Erimion?

Seo ʋaoiḅ foḅla ʋoḅaiḅ Ollman ḅ-foḅla ʋaḅ turḅor ʋ-  
 Tanarṽeac: ʋiḅeac an te ruiḅear aiṽ truiḅaon ʋrḅion rē-  
 aṽa ḡlaoiḅḡte ni ʋrḅion acṽ Aṽoriḡ! Anṽ na laṽantaib  
 rin ḅi ai n-aṽaracā ḡa claonaḅ leiṽ. ʋi aḅḅar aiḡ ʋoḅaiḅ  
 an ḡaiṽm ʋo aṽriḡaḅ oir ʋo ṽaolṽ rē ḡo ḡ-cuiṽḡṽaḅ truiḅ-  
 aon ʋrḅione ʋo cloin ʋr ḡo ʋeo. Anne nac ḅ-ṽuil an te  
 riḡaiṽear ʋrḅion? ʋe ḅriḡ rin cṽeṽ ma ḡlaoiḅṽear rēaṽa  
 riḡ na n-ʋrḅione ʋrḅion? Aḡur rṽeḡaiṽeṽar an ṽlucḡ:  
 Seac ʋiḅeac ʋiḅeac! Aḡur riṽeṽar a ʋeapṽama amaḅ ḡo  
 ʋṽḡoine aiḡ ḡlaoiḅ ʋrḅion aiṽ! Anoir ʋo ṽarṽaḅ an trac  
 ʋo ḅi ʋoḅaiḅ riḡ ʋllac aiṽ riṽm ʋiriḅ ḡo aḅḅmaḡṽmaḅā  
 ṽaḡṽaṽar luaiṽmaṽiḅṽe teḡḡmaṽl ʋo aiṽ an ṽliḡe ḡa ṽaḅ:  
 O A riḡ ṽaḡṽaṽar ṽlucḡ ḡo lungṽoriṽ ʋiriḡe ṽeoḅaal, aḡ-  
 ur rēaṽeṽar foṽ aiṽ an ṽalam. ʋe ḅriḡ na nuḅeacṽa  
 rin aṽnuṽ ʋoḅaiḅ riḡ ʋllac: Teiḅ ḡac ʋeapṽear comṽ ṽap-  
 riḡ ḡur ṽeṽ leiṽ ḡ'a ṽanarṽeac ṽein aḡur cṽuiṽneṽ a  
 cōmlanṽa aḡur caṽeṽ leiṽ an riḡ aiḡ ḅoṽanaib Raṽaḅoṽ.  
 Aḡur riḡṽeṽar maṽ rin ḡo ʋuḅṽeṽeṽac.

Aḡur ḡluaiṽriḡ an riḡ aḡur aṽriṽlucḡ ʋllac aiṽ aḡaiḅ  
 ḡo ṽeoḅaal aḡur conṽaiṽeṽar na comēḡḡṽiḅṽe foḡur  
 ʋ'a cāḅlac a ḅi ḡa maṽriḅiḡeacṽ ṽaol cuiḡ na n-aṽcoirē  
 aiṽ claiṽ na maṽa. ʋo ḅi ṽaṽo ṽiri ṽoriṽnamac, ḡarḅṽuiṽeac,  
 ḡnuirḡḡana, ḅi clacṽama cuiḡaiṽte aiṽ a ṽriṽomḅriṽm maṽle  
 le ṽciṽaiḅ leṽṽanaib aḡur ʋllanṽa anna laṽaib, acṽ ni  
 ṽaiḅ luṽeac aḡur caṽḅar ʋma aca maṽ ḡneacḡaal ʋllac.  
 Niḅeirṽin ḅ'n ṽuiriṽion a ṽait ṽileṽa aiṽ tiḡeacṽ ṽuar

leo ƿarƿuiz eoðarō miz ulladō Ce'ri buō ar ƿib aȝur cao  
 tuiȝe buri o-tiȝeada? Adēt mior tiȝ ƿiao ƿocal beil an  
 ceirtoipe, ciō tpeadēt tiȝ ƿiao ƿocal anoir aȝur arir. Tar  
 tamal ƿaoa ƿeo e an meuo a tiȝemari zo ȝlan: Tanȝaȝar  
 uadō meuriab m-badal (i. uadō'n oirēiri). Ni ƿaib ƿeandūine  
 no oȝanaō no bean leo. Bi caō anna tpeunlaōō. Bi ȝannar  
 biadōa aȝur tiȝe oirēiab ȝlaoirōeann ƿiao iao ƿein "Firi  
 ƿeoȝar" aȝur buō Ćriwēim a ceanȝear. Adēnuiz eoðarō a  
 ƿaiē m-biadōa aȝur tiȝe uoib. Do bi ƿice cinȝiri ƿaoi Ćri-  
 wēim aȝur ƿaoi ȝadō ceanȝear cuiȝ ceuo ƿirȝneadē. Do bi  
 uile zo leuri uoiō comlannta tpeunlaōōra. Mar an ceuona  
 ēuadō teadōtoipe zo o-ti talam na ōanaan le ƿriwēȝadō ma  
 m-biōeann ƿior aca airi teanȝa na ȝ-comēuȝōmōō, adēt ann  
 tpeadēt mior tiȝ ƿiaoƿan don ƿocal airi biē. Anoir tpeadēt miz-  
 neȝar ƿuieadō oēt laēteadō uēuȝ ƿan mizēadōa aiz iē aȝ-  
 ur aiz ol a uoȝan ƿan am ƿin, tairbainuiz an miz uoib  
 zo o-tabairƿaio ƿe ceao arair aȝur ȝ-comnuiōe uo ōeunadō  
 ann talam ulladō. Adēt ƿreȝaȝieȝar le ƿoclaib aȝur  
 comarȝaib: ȝuri meareȝar zo ƿaib an talam a ƿerō a  
 ƿaiē lionta le uaoimib. Tuiȝ eoðarō an meuo biadōa aȝur  
 lon ƿiaōtanadō o'a cābladō aȝur tairōeir naoi laēte eile  
 aruiȝeȝar a ƿeolta, aȝur ƿeolȝar zo'n oirēiri. Adēt ƿul  
 a imēiȝeȝar tuiȝ eoðarō aȝur na ƿrioiƿaiōe lam cariantair  
 uoib. Anoir le na linn ƿin tainic comȝairi aȝur ciunƿocal uo  
 uēȝoine ȝar an ƿuō a tairlaō ann ulladō, aȝur ȝan mall  
 cūiri ƿe teadōtoipeadēt zo n-Adōmāȝnmaōa ȝa ƿaō: Cao cūiȝe



[illegible]

Άνοιρ έταινις τριας να η-αποέρειννε ειη λαταρ αςυρ ου-  
 αϊρεσθαρ να λυαϊτέριαθιθε αμας ειη ρυτο θρημον αϊς γλαοις  
 να ηγςτε, ρρηονηραιθε, ειηφιη, ολλιμανα, αςυρ τρεαδαονα 'η  
 ροβαϊλ λε να έειλε ειη έταβαρετα. Αςυρ ειη νευναθ ηεροτεας  
 το θοοαϊθ ηγς υλλας ειη α η-ιμτεαςτ το'η αποέρειννε,  
 έταινις ροκαλ: Ώο ηαιβς εεανφεαρ αςυρ ηαοι ηαιτε το'η ηεο-  
 ταρ ανη η-βοταναϊβς ειηφιη η-Αποεαην, αςυρ βυθς αθβαρ α  
 η-τιγεαςτα. εεαο λαβαιρε λε ηγς υλλας. Ώαν ηαλλ το ρεηοβ  
 θοοαϊθ λιττιηιθε αςυρ το εηρη ειη ειη λε λαη αν τεαςτοηρε  
 εευοηα γα ηαθ: Ο Α Δοθα ταρη εγςαη αςυρ τρηορ λεατ  
 εεανφεαρ αςυρ ηαιτε να β-ηεοταρ. υιηη ρην, έταινις Δοθ  
 εεανφεαρ Αποεαην αςυρ ηαιτε να β-ηεοταρ Ώο Δοθηαγνημαςα  
 αςυρ ρανηαοαρ ανη ηυϊς Ώο γληαηρηγς θοοαϊθ ειη αςαϊθ Ώο  
 έταβαρετα, αςυρ ιμεγςεαοαρ ανηα εοηιλυαοοηρη λειρ, αςυρ ηαηρη-  
 εαοαρ ανη βοταναϊβς ηγς υλλας ειη έταβαρετα.

Com luaid agur do fuidhe an t-*apocryphon*, o'eiuz eoc-

aió níz Ullaõ ʒa naó: A Com̃plait̃e aʒur a Šaop̃elanna na n-Eppione tpač ruóear an t-apócpuinne an vapa peačt ran apópeom̃paó aca pocala aiz eoóaió níz Ullaõ a baíneap le Eppion. Aʒur im̃tiʒeap̃aí amac̃ le moípeir Teac̃m̃oir aʒur moícom̃opaó na n-eac̃t̃ra aip liop̃ Ćabap̃ta vo čeilab-paó. Aip an naoinm̃aó la čar pin vo ruóe an t-apócpuinne an vapa peačt, aʒur o'eiup̃iz eoóaió níz Ullaõ ʒa naó: A Com̃plait̃e maípeann anoir ann m-bočanaib̃ Ullaõ aip Ćabap̃ta ceañfeap̃ aʒur naoi maíte ve ʒaal b-feočar a čainic̃ arteač annup̃ta čm̃o uirʒib̃ b-feočaal Ar oirč̃ip̃ Ullaõ anna maípeann riao, pilleap̃aí ouinn, oip řula im̃tiʒeap̃aí čuʒ clan Ullaõ lam capantap̃ aʒur ʒeall cuinʒpaóte voib̃. Seo aóbar a čipar an vapa peačt: Iap̃peann riao an cuig-paó vo čom̃neap̃tuʒaó aʒur bpoinnʒealla ap n-ouitče vo poraó. Cpeuo bup̃iz manac̃ o-tiʒeann riao uile pocal beil leiʒm̃ip̃ ʒpaó a čp̃oióe anna řuilib̃! Cpeuo ma tioc̃p̃aio na cinřip̃ arteač ran apópeom̃paó le peučřint ap n-ʒleup̃ ʒnoi-me aʒur com̃paó?

Aʒur vo bi map̃ řin. Suróeap̃aí cinřip̃ b-feočar amearʒ p̃p̃ionřaib̃ Ullaõ. Aʒur o'ionnřuóe an t-apócpuinne a-čom-paó. Aʒur paup̃iz an t-apócpuinne an com̃aip̃le peo: řur buó maít bp̃ionʒealla a paib̃ toilčeanaiʒ a čabap̃ic̃ vo na čiñfeap̃aib̃ aʒur vo'n ʒaal. Aʒur aip čp̃iočnuʒaó an peačt vo op̃uiočear moíouřpa na n-apópeom̃paó. Aʒur tpač ceoil-eab̃ap̃aí moípeir o-Teac̃m̃oir aʒur moícom̃opaó na n-eac̃t̃ra aip liop̃ Ćabap̃ta, im̃tiʒeap̃aí teac̃toiřuóe ʒo ouitčib̃ ʒača

cinñir a zealluig a ingein no bhoingēalla ar a ēneab̃ vo-  
maiēib̃ no vo gaał b-feotar. Aður tangaðar mna aður  
bhoingēalla uab̃ gac̃ vuitēe na n-ermione go v-ti m-bočan-  
aib̃ a cinñir ari t̃abarēa.

Aður miğneðar eoðaið aður utēoine aður donğair  
cuingrað̃ roiğ̃ eactraið̃ fein aður vo bi bairo aður rilivē-  
mumain aður cupað̃-binn-t-aoir gaałen ceileab̃rað̃ feir-  
ceoil ari t̃abarēa. Aēt̃ nioir ciōtear go raið̃ don roğnar-  
no raruğað̃ vo'n feotar̃ anna ceoil no ann com̃ponn aður  
com̃reir a guē. Anoir vo bi'n ceileab̃rað̃ reo ari t̃abarēa.  
Ari cean raiēe go n-iomlañ anoir ari fað̃ an t̃raē̃ rin bi  
na com̃eig̃cmioēivē̃ faoi muineab̃ real gac̃a lae ann mur-n-  
ollmañ v-teac̃mor.

De b̃riğ̃ rin ari fudairg̃aileab̃ an t-arofoēm̃rað̃ an ṽara.  
feac̃t ari ruiēe voñ arōc̃ruinne vo bi rui b-feotar̃ a r̃aiē̃  
muinte ann uplabarēa na gaał le pocla na cuingrað̃ta vo-  
ēuig̃fint̃ aður vo ṽeunað̃. Aður ṽeiriğ̃ utēoine an ermion  
aður vubairt: A com̃flaiēe, a arōc̃raiēe, aður a r̃aorē-  
lanna na n-ermione aður a c̃lañ muint̃raēac̃ uab̃ feotar̃:  
ir reo ar̃ g-com̃airle: Ma r̃ac̃fainñ bhoingēalla na n-er-  
mione go v-talañ̃ g-Cruit̃en aður na innir̃ib̃ faoi cuairt, i.  
gaałouniaē̃ no go innir̃ Orē̃ aður gaał̃ aður r̃annfainñ  
ann mar̃ mna-cēile vo b̃ur̃ g-ceanfeairaið̃ aður vo'n gaał̃  
na talmañ uo. An n-veunfaro na cinñir̃ cuingrað̃ linne:  
go m-beið̃ oig̃neac̃t̃ aður gairm̃ miğ̃ aig̃ maēaið̃ na ingeinra.  
fearva go b̃raē̃? Aður r̃ear̃eðar̃ cinñir̃ b-feotar̃ aig̃ rað̃:

Deunraðmuit rín go cinte! Áður miðneðar an cuingrað go v-toilamail tappuig.

Áður ari leiðað na rciobta áður ari fíaruiðað: Seareann neað ari Tábarta aig iarneað a éeart? Nior fíeðarí don zué. O'iméig an aróruinne amac áður vruio éeari moróurra na n-arófeomírað. Ír ann rín toigeadar fír b-feotarí cperog uað ce g-Cruitén, oir íoméuireðarí cperog uað talam n-vuíté leo, áður rcarraðarí ann páne páoi cuairt ari bari Tábarta, áður rearaðarí ari áður a lannra anna lamaið tuaitaið ga tollað an talam. Aruiðeðarí a óearlama áður mionuiðeðarí vði ce a v-talam n-vuíté: Go g-cuingraio an cuingrað go veó!

Anoir ari an aðbarí reo éarlaðann go v-ti 'noiu, go b-fuíl turmorí cunðarí áður geinte an mið maðte uað taob rlióct na mna amearg gaaí b-feotarí. Áður bí pocla na cuingraðte rciobta ari leaðarí na n-áimríe n-Érmíone anníran ceitremáð baalain ve miðail Uégoine Érmíon. Áður ful a íméigeadarí ar Tábarta, poraðarí a m-beandéile marí reo:

Óoro rnaðmáð ceanfeari na b-feotarí, Áine ingein cín-  
fír g-Coríac áður na naoi maíte eile marí reo páoi reað:

Lara ingein cínfír Oírmíon.

Eíteað ingein cínfír n-Dear.

Míana ingein cínfír n-Árótan.

Taðara ingein cínfír n-Áoðmáð.

Una ingein cínfír Maigínníe.

Sotál ingein cínfír Látarína.

Etne ingein cínfír g-Cumari.

Bana ingein cínfír Maigíleín.

Mamína ingein cínfír Álmuín.



Suo iao na beanphionraíde a bí 'nna máear a gair anna  
 fíor turaí do ríocht geinte na gáal Séioí lber an talam  
 b-feotar, re rin talam gáalouniá, i. talam na g-Cruiten.  
 A gair éadéadar naoi naoinmáir ve bpoingéalai b mar com-  
 luadoir le gáal beanrína. Trialléadar an fúiríon uile go  
 leuir go talam n-Aroctan, a gair éadó ríuáig moir anna  
 comveáda leo. A gair éug ceanfeair n-Aroctan gear a fódail  
 geallta do ceanfeairí b-feotar: Ma roggíadúrao clán g-  
 Cruiten ingeine n-Erriune le mear a gair moiréim, beir  
 talam na n-Erriune fuargailte le cleammar do Cruiten  
 fearra.

Annáin reolúigeadar faoi lanreol ari reim riúic uad  
 Erriun amaí, áit veairéadar ariar ariú go muirnead. Ata  
 uile Erriun faoi rogg a gair rognar.

Ann triáit éirí ma máirírao Eodáir taob ríúg Aoómaígn-  
 máda ann donfeair níoirín ata re laneolaí glaoiréann re  
 le na éirle go o-trádaímaíl aroéruinne n-úllaó ari m-bri-  
 úine n-Aoómaígnmáda, mar an ceuna éadó re gan don  
 luí go n-uile aroéruinne o-Teaímoir. Anoir ari reiréao  
 baalam o'a ríúail triáit ríúírao aroéruinne n-úllaó, o'éiríúg  
 Eodáir a gair oubairt: Buó aíl liomra ma m-bíreann muir-  
 n-ollam oaingaínte annaice le Aoómaígnmáda? A gair annor  
 go m-beir máoin a gair bíad a íaíe aíg na ollmánaib a gair  
 an t-aor-og ma buó máit le pmonraib a gair maírib úllaó  
 ran cluairteant creuo ma geiréadar mion uad aroíreulead  
 go veó? A gair eiríú gáal a veairlam aíg ríeagíad: Sead bíó-

ead, bidead. Agyr tar veir va baalaine bi an mur-n-ollam vaignainte cmochnuigte agyr tangavari na ollmana ann.

Annan t-octmav baalain veug ve mizail Eocair, fuarir Meilige apollam Ullað bar agyr tainic comcionol ve ollmanaid Ullað le na ceile ann mur-n-ollam doomagnmaca agyr poğavari Ooo anna n-Apollam. Agyr vo tarlav an trac vo fuidi mire ar comgar an miz aig comrav leir v'ar g-cuaricuiğeadt tarv go mur-n-ollam Ullað sup tainic buaidreav ari rporav an miz, agyr vubairt: A Ooo fadil me go macrav go mur-n-ollam fula b-fuigevora bar, det a mairiz ni feivir e. Smuacteari mo rporav annam. Ve b-miz rin v'ann Eocair ann doomagnmaca. Det v'imetiz Ooo ari an cuairt var aetne an miz, agyr ari filleav vo ari ari go doomagnmaca bi an miz anlag agyr caite agyr v'eug re. Vo mizail Eocair fide baalain go glan. Avleacteari e agyr vaignevavari a çarin ann Cluainneac fogur vo çarin Airgevomori var aetne an miz. Agyr bi guilgeur agyr morcavointe ann Ullað ann v'iağ Eocair.

Ari cruinnuğav vo apocruinne n-Ullað ari m-bruiteine, poğavari Car mac g-Ciombavot agyr Maca anna miz ar çionn Ullað. Vo bi Car flovint: 'Car Ceannmavinmagn' ir e rin: Trac vo vavoinb Magn. Anoir iar bar Eocair turviz Uetgoine vo tarvavineav a bevra, oir cuirnam comgar tarv: Sup buð mian le Uetgoine apocruinne n-Ervione vo cruinnuğav ni ari Tavavra, det ari m-bruiteine Fadlen ann Magnar. Anoir vo tarlav go ravb.

Car os ašur clonuſaðò ſo ſneann ašur an reilſ, ašur vo þoruiſ ðonſair miſ Muðain Melira inſein an Epmion, ve þuiſ an cleammar vo miſne re mar duððairt Uðgoine. Annr na laetið reo vo ðarladò ſur ðeilſtear Car miſ Ulladò ar a n-eað ann larſaal anna o'imtiſ re aiſ riadðar-ſairt, ašur o'eug re ran talam uð. Air ſuiðe vo aroðruinne Ulladò air m-buiðeine roſaðar Concobar veaððarðar ſ-Car anna miſ ar ðionn Ulladò, ašur ann tpaðt eið ſur os Concobar miðeirrin bi cliu a eaſna rearpuiſte tpið Epmion Uime rin o'fann Uðgoine anna ðort.

Annran tpear baðlain veug ve miſail Uðgoine ðuaiðe-aðar luaiðrupaðiðe amað air ſuið Epmione ſa mað: Cruinn-tear aroðruinne n-Epmione le na ðeile air m-buiðeine ſaalen ar comſar Uðgoine Epmion! An tpaðt ðainic an t-a-roðruinne le na ðeile vo ðuir Uðgoine ruar a boð, ašur na boðana eile anna reapeað anna ðiomðiolll ašur ðuaið na pmonſaiðe, na cinſir, ašur tpeaðaðona an roðail arteað ran boð. Ann rin o'eiriſ ceanſear Almuin aiſ mað: Aða rocla aiſ Muðadò a baimear leiſ an t-a-roðruinne a-o-tiom-ðiolll Epmion. ašur rearpuiſ uile Ulladò mar opoſ ſ-ſaol-leun aiſ tiuntugaðò air ſað taob. ašur o'eiriſ Epmion ašur labðair re ve Epmion aðt ir beuſan cluiſteant a ruair re. Ann rin o'eiriſ Concobar miſ Ulladò ašur duððairt: Air n-vois ni eiðimra air buiðeine ſaalen reo, an tpiðaðon no 'n eiraðon no rpiðlðrat an miſ? Cluimim ſo ſ-ſuil liaðail roſur uiinn, aðt aða clariðoro o-Taððmori ašur

Երբեքո՞նք ո՞ր օրը ճշմարիտ լինի ձեր  
 խոսքը, որ ես երբեք չեմ հասնիլ  
 ձեր տունը։ Ես չեմ կարողանում  
 իմ կյանքում հասնիլ ձեր տունը։  
 Ես չեմ կարողանում իմ կյանքում  
 հասնիլ ձեր տունը։ Ես չեմ կարողանում  
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Դուք ինչպե՞ս եք զգում, որ ես  
 չեմ կարողանում իմ կյանքում  
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 իմ կյանքում հասնիլ ձեր տունը։



agus Gaalen maraon ann uile eugóir, bí na pphionraíde  
 agus maíte na da migeáct deunad cleammar le na céile,  
 mar rin do bí go n-olué ann gac caoi, uime rin annran  
 feáctmádo baalam deus de migeail uégoime éur pe na luait-  
 éuraóide air fuio Eppione ga maó: Cpuinneao apócpuinne  
 n-Eppione air Maghar gan mall ar comgar Eppion agus  
 beir na rcpobta air laéar agus cornuigéar uile turmor  
 o-Tanarteaó de peir. Air fuide do'n apócpuinne air Mag-  
 nar o'eirig Eppion agus aoubairt: A cómplaite do bain  
 talam aroig aca éart tiomcioll Teácmor Tábaréa an ceu-  
 tuair le migeáct Gaalen? Ann laentaib Eocair uad rlióct  
 Eir, bponnuig Don do aroig an talam uo? Uad an la uo  
 go o-ti 'n la anóiu, ní b-fuil don pion no talam ouitce  
 eile aig aroig, agus beirim ní leat a íait i? Cia'n bpiú  
 eiric agus apóciór ulconmaáct? Anuair glácear Eppion an  
 talam uo ní b-fuil áct a éur fein air air aige, ní éig  
 leir áct a beir bainc ar Gaalen. Air an aóbar rin creuo  
 ma uolpao uile migeácta n-Eppione apóciór fearoa do Eir-  
 mion.? Agus o'eirig Concobar miz Ullaó agus aoubairt:  
 A cómplaite agus a íaorclanna n-Eppione ppeagroádo Con-  
 cobar miz Ullaó do ceirt peo: Anuair naó m-beiréann don  
 ouitce eile aig Eppion, bídeao mar aubair Eppion. Agus  
 ppeagair uégoime: buó b-fearri go m-bídean gan don ciór  
 no ciór faoi cleácteam a ácpuigear. Agus air ionnfuide  
 do Conncoabar a cómpaó turuig gleo amearz comóail mu-  
 máin agus Gaalen eádon uad 'n miz agus na pphionraib,

ve bhuig rin vo ruide Conncobari agus o'fan anna toir, agus iomcuireadh marpin ceirt uégoine. Seo gneathur an drochior rin: Glaceadh Erimion cean ve gac tri ceo arneire annran trear baalain, re rin ann baalain g-cruinnite na n-drochruinne n-Erimione. No ma m-buó fearri leir an te ioépar an epic, uolfaio re aihgead gneathac luac comionnan na m-beitheac, agus iainic an cleathac rin turmor o-Tan-arteac fearva.

Trae vo mighail uégoine naoi baalaine veug vo cuir re laogaire a mac agus fuirpion farping ve maiteib agus ve treabdhonaid an Gaaal air airtir go talam g-Cruiten, i. Gaaalounica. Agus poruig laogaire Aine ingein an cinfir uo a poruig Aine an bhoingeach uao Coriaet.

An traet reo cruinnuig an t-drochruinne air m-bhuiteine Maghar, agus air eirig vo Erimion duobairt: A comflaité ir vuna an rceul det ir e migh uillaó an ceo fear a toir-mearg maoria Erimion uao cruinnite n-drochior na talman. Agus raolim go m-beio gut Conncobari aruigite go n-dro ann agaió donouine a gnuéar mar rin ann agaió e fein? Agus o'eirig Conncobari aig fheadraó: Aca an cior reo toigite mar tighmra air curoor biaó agus oigé iorpan a tioépar vo Morfeir agus morcomoriaó na n-Eathra a ceile-abraethar traet na n-drochruinne, anoir ma abreann Erimion an la no an t-am, beio an cuio ceart comainte go traet-mail ann reo. Oir ir mo barmail gur muo anbaogailac ceo vo tabairt vo fircior Gaaalen teacta arteac ann migh-

eadt ullad le cain do ceapad, b-feioir ari ball go u-tioe-  
 fad ni le cranog na maor aet le armpfluas le marluad  
 clau na talman, agus le chead do toigead ann donfeadt  
 beio treabhaona 'n pobail aig uioi apocior cloin na talman  
 do'n ce beioear Ermion. Agus ari cluairteant rin bi Er-  
 mion anna eort. Tairbainuis Ueghine da'poeus rin mar  
 ciopoirioe anu Mumain agus an umir ceurona ann Saalen  
 leir an ciop do cruinnuad, agus do cuir re mar apocior-  
 oir ar eionn uile eadon a mac ceurgen Sialad. Antran  
 dara baalam fido de muid Ueghine fuair donghair migh  
 Mumain bar, agus ari tigeadt do apocruinne Mumain ari  
 m-bruiteine pogetari noio deapbhatari donghaire anna migh  
 ar eionn Mumain, agus antran dara baalam deus de migh-  
 ail Concobair fuair doo apollam ullad bar, agus tige-  
 eadt le na ceile do comdail na n-Ollam pogetari leighbar  
 anna n-apollam. Siubailteann Concobair ann rlige a flioet  
 comionnan agus comeaghad le donouine aca.

Antran trear baalam deus de muid Concobair reol-  
 uigeadar cinfir n-apocain, Maginre, agus leatirine tairna  
 an fairge go talam g-Cruiten mighneadar cuairt agus arar  
 ann leir a gaoilmuintir. Agus bi tairar doibin dohad aca  
 agus bi gad lanfarta. Anoir bi Roigne mac Ermion ann-  
 ran comluadair rin, agus ari rilead do mighne re cuairt  
 ann doomaghmadha le Concobair agus ghaduig Concobair  
 Roigne, oir aca Roigne nibur pioeaghad 'na donouine uad  
 flioet lolair aet Eterial amain.

1r pìorùuinte e ann pànnṭaib na m-baio aḡur ceol.  
 'Do còmpeuib re 'o fein 'Olìgetreacò uille n-Èrpuone aḡur  
 turmor 'o-Tanarteacò maille le ḡnapaib aḡur cleac̃team na  
 'Danaan, reac̃ eac̃on napa na b-ḡearḡneac̃. Aḡur com̃dear-  
 uig re ioma reac̃t 'o-Tanarteac̃, Aip an cuig̃m̃ao baalam  
 p̃ic̃o de p̃ig̃ail Uēḡoine 'o f̃uic̃e ap̃oc̃puinne n-Èrpuone aip  
 m̃-bp̃uic̃eine Magnar aḡur 'eip̃ig̃ Uēḡoine aḡur aub̃aip̃t: A  
 còmḡl̃aic̃e aḡur a ḡap̃oc̃lanna n-Èrpuone de b̃p̃ig̃ ḡo meup̃uig̃-  
 eann na ḡaal ḡo mor̃m̃or̃ aḡur ḡaal b-ḡeot̃ar p̃om̃ainn 1r mo  
 b̃ar-ām̃ail ḡur buò coip̃ ḡo p̃uic̃ep̃ao an t-ap̃oc̃puinne ḡac̃  
 trear baalam, c̃iò nac̃ ḡuic̃ot̃ear aon p̃uo eile, beic̃o an ḡaal  
 Sc̃iòt̃ 1b̃er aṭa ḡa meup̃uig̃ aḡur aig̃ leac̃nuḡac̃ mor̃uim̃eap̃ac̃  
 ḡan cuñdar map̃ ḡañm̃ na ḡeal̃t̃raic̃e aig̃ cluac̃ir̃tean le p̃u-  
 aim ḡuṭa a c̃eile? C̃iòtear maic̃ 'o 'n ap̃oc̃puinne aḡur 'o  
 b̃i map̃ p̃in. Aḡur p̃ep̃uob̃tear na p̃oc̃la aip̃ leab̃aip̃ turmor  
 'o-Tanarteac̃. Anoip̃ anñ na laet̃ib p̃eo 'o c̃ap̃lac̃ ḡo p̃eim  
 oip̃ic̃ map̃ 'o t̃ap̃p̃ang̃aip̃ Conñcob̃ar p̃eal uac̃ f̃oin, oip̃  
 c̃uac̃iò ḡialc̃ac̃o ar̃teac̃ ḡo Muḡain c̃ar̃ 'eip̃ a p̃uic̃ t̃p̃iò  
 ḡaalen, aḡur tiomanuig̃ re ap̃neip̃ uac̃ monḡḡeup̃aib mail  
 p̃eap̃p̃eann na p̃eilḡoip̃iòe na p̃iaṭa no eac̃on map̃ ḡlaceann  
 na ḡaip̃c̃iòe c̃p̃eac̃ aḡur boip̃oim̃e ann coḡac̃o. T̃rac̃ c̃ainic̃  
 cap̃oio ḡo Uēḡoine de ḡuic̃om̃ap̃taib ḡialc̃ac̃o a m̃ac̃, 'o ḡlac̃iò  
 re e ar̃ a c̃om̃ḡar̃ aḡur c̃eip̃tuig̃ re e, ac̃t 'o lion ḡialc̃ac̃o  
 cluac̃ir̃ a c̃tar̃ le eiteac̃ aḡur b̃p̃eug̃. Ac̃t ḡo 'eim̃in c̃ar̃  
 tam̃al aic̃inuiḡ Uēḡoine ḡo maic̃ ḡor̃ p̃aib ḡialc̃ac̃o a m̃ac̃  
 aḡur baac̃ac̃ a 'deap̃b̃raṭar̃ aig̃ tiom̃aint̃ t̃p̃eua ḡo eug̃c̃or̃ac̃



uad macaraid na Gaal go u-ci bočanaib fein. Agus laruis  
 fearg annor ann mein Uégoine go veimín veirtear ann  
 Mumáin agus ann Gaalen naé bhuéctar fearg Uégoine  
 leat coim moir ma tíoctar an arneir g'a éalaín fein. Do  
 éuir Erimion luaitémaréaig go Gialéad agus bácaé le teac-  
 toirneacé aig raó: Tadarhuigió gan mall agus fearhuigió  
 ann mo cómgarra! Agus leag Erimion míoieann anseur  
 ari bácaé ga raó: leir: Uac a bácaé dar baal acé ir  
 maic nar feut leat ariam vo beir anna miz ar éionn Eri-  
 mon! Acé vo lar bácaé ari baiead le fearg agus tar-  
 rang re a miosg ar a éuacail u-tairge agus vo raic e go  
 iombéul a n-óorinélaio ann ionnačaraid an miz, agus aig  
 caruagó tar an reian ran goin u'rag re ann e, agus  
 u'iméig re ari agaió go ročappuig. Tar tamal éainic laog-  
 aie go u-ci 'n reomraó anna goirtear a acéar a bi for  
 beo, agus u'innir re an c-olc agus fionguil a éarladó uo  
 uad laim bácaig. Agus real iar emiočnuagó éarhang re an-  
 al veignac a beata. Agus éainic Gialéad le veirfir go m-  
 bočanaib an miz ari Maghar. Acé leannuig laogáie bá-  
 cáé agus ful a bi coln a acéar fuair ann m-bar vo glac  
 re emic agus uolécior ari fon ionguil a acéar. Ir mar rin  
 éuituig Uégoine Erimion rlointe 'Uégoine Moir' Do mizail-re  
 veic baalaine picio for Erimon.

Rígaíl laogáie re baalaine veug. 270, go u-ci 254.  
 R. C. (Feuc Annala mizeacéa n-Erimone An. 1. pol. An 76

uileog. Doir an Domáin 4607. Faoi ainm Laoḡaire Ioré.  
 Aḡur Annaia ḡ-Cluain micnoir).

Iar fionḡuil Uḡoime le lam baḡaig a ḡearbhaḡar,  
 taimic ḡialḡaḡ a mac buḡ rinne aḡur ḡo rcaib re uile puḡ  
 luacmaḡ maḡ reoḡ aḡur euaib uoḡraḡaile a ruair re ann  
 m-boḡannaib a aḡar ḡar ḡlaḡaḡ an reilb rin ḡo cuir re  
 amaḡ curaḡoḡe tpuḡ ḡaalen aig ḡlaoiḡ na ppuonraioḡe aḡur  
 amaite ḡo m-bpuiteine ḡaalen le miḡ ḡo roḡaḡ ar cionn  
 ḡaalen. Anoir ḡo ḡarlaḡ ḡo raib ioma 'nnaḡaio ḡialḡaḡ  
 oir cpeiuig riao ḡo raib re air laḡar nuair ḡo maib  
 baḡac Uḡoime a aḡar, bi puor cinnte aca naḡ raib re oub-  
 traḡaḡ aig ḡlaḡaḡ uolcior air baḡac? De bpuḡ rin roḡ-  
 aḡar Laoḡaire oir taicnuig leo ḡur leannuig aḡur ḡur  
 flaouig re an maibbaḡoir baḡac. Aḡur air fuioḡ ḡo apu-  
 cpuinne n-Eppione air Maḡnar roḡaḡar ppuonraioḡe Muḡain  
 aḡur ḡaalen Laoḡaire anna Eppion ar cionn Eppion. Aḡt  
 ann traḡt m raib miḡ no maite n-Ultonnmaḡt no miḡ no  
 ppuonraioḡe no maite n-Ullaḡ air laḡar. ḡo bi feaig ḡial-  
 ḡaḡ air laḡaḡ rcaḡ maite annaḡaio Laoḡaire, niḡeirrin uaḡ  
 ḡarlaḡ ḡur o'pann re anna apocioroir ar cionn cioroirib  
 Eppione maireaḡ ann uile puḡ aḡt ḡairm ḡo bi 'nna miḡ  
 niḡur muḡa 'na Laoḡaire, uime rin bi rpeir n-ḡraḡ aige  
 air a ḡearbhaḡar. Niḡeirrin bi raicior air Roighe air ron  
 a ḡearbhaḡair oir ḡraḡuig re Laoḡaire aḡur aoubaire re  
 leir: Aḡcuim oir ḡo labroḡaḡ tu le Conncoḡar miḡ Ullaḡ

oiri ata Noio nuz Mumain mari pphionfa Saaalen uad 'n tpat  
 popuiz pe Aine? Mari an ceuna bi beandele laogaire e  
 fein ingein cinfiu talamhan g-Cruiten. Ata Ultonnmact ann  
 fion capantay le Ullaó, De bhuiz rin cheud ma nuzailfau  
 Saaalen agur Ullaó ar éionn Eppion a g-comnuide, nuz Ul-  
 laó ann doomagnmacta agur nuz Saaalen ann Maghar?  
 Agur cuingmad fearoa ioruib? Agur fneagair laogaire:  
 Deuneao Roigne mari raoilean pe coir. Iar rin o'imetiz  
 Roigne go doomagnmacta agur labair le Conncohar nuz  
 Ullaó na pocla ceuna. Seo an fneagairt euz Conncohar  
 oo: An tpat éainic mic an Solam ann peo an ceudairtar  
 baéugad Cier faoi tonntaibb-fairge ga fagad Eri anna  
 uoleacta og bi lolari feanactair laogaire comgairiad le  
 blaé rlointe Amergein an t-arocromfeair aig mad: Com  
 fada gur ata a acar marb glaéfadmuio a éuro agur a  
 muon de'n talam? Act euz Maréac ceapfionfion rlioct  
 Noioe lam a comairce oo'n ogan agur apuiz pe a jéiact  
 ar éionn a éean, ir mari rin oo bi mo mormactair Eri oian-  
 fuioce ann talam Ullaó! Ir ann peo oo bi a éarin deun-  
 ta de bhuiz rin gldoirteair Ullaó air a muon de 'n talam.  
 Anoir comairleann laogaire le Roigne a veairbriactair le  
 baint a éuro agur maobugad a nizeacta uad Noio! Fill a  
 m-baile A Roigne go n-Saaalen agur abhair le laogaire:  
 Ir mari Seo oo labair Conncohar nuz Ullaó: Uad an o-  
 tur ir muon mic Eri Ullaó an meuo uo cuignocair a élan  
 le olige, agur ma'r eigin le porneart ni b-fuil caill no

mian aca le nibur muḡa vo feilbuḡað? beir̃ an mḡ aca ar̃ cionn ullað̃ anoir ḡan don am̃iar ais riuḡail ann coir-  
ceimead̃aib̃ a f̃lioc̃t, aḡur ma 'r maḡtanad̃ tpiall̃rao com-  
lannta na ḡairciḡeas̃ le olige n-ḡr̃mion vo cor̃nað. aḡur  
vo c̃uir̃ focla Conñcob̃air̃ nair̃e aḡur piañ air̃.

Roiḡne aḡur r̃nead̃air̃ re: Ma aic̃iñrao Conñcob̃air̃ an  
ḡiað̃ aca ais Roiḡne air̃ laog̃air̃e, aḡur an r̃aic̃cior̃ aca  
air̃ ve ḡialc̃að̃ maic̃rao mo focla. Vo ḡlac̃ Conñcob̃air̃ a  
laḡ aḡur aouḡair̃t leir̃: b̃iḡeas̃ m̃ir̃nead̃ ais Roiḡne ñ  
com̃memoc̃að̃ Conñcob̃air̃ air̃ na foclaib̃ nibur̃ muḡa. Teir̃  
a Roim̃ne ḡo vo veair̃b̃raḡair̃ aḡur inñir̃ focla Conñcob̃air̃  
ṽo, aḡur fill̃ air̃ air̃ aḡur veun vo ar̃ar̃ anñ reo liom̃ra,  
b̃-feir̃oir̃ ḡo m-beir̃ an car̃ant̃ar̃ ioir̃inñ ais cuing̃uḡað̃ r̃oḡ  
ioir̃ vo veair̃b̃raḡair̃aib̃? aḡur mḡne Roiḡne ṽar̃ foclaib̃.  
mḡ ull̃að̃. Anoir̃ c̃us̃ laog̃air̃e ceao vo ḡialc̃að̃ vo ṽeun-  
að̃ doñ ruo buð̃ leir̃ leir̃ anñor̃ ḡo ṽ-c̃ur̃uis̃ ḡialc̃að̃ ais  
iom̃c̃uir̃ e feiñ ḡo ioc̃omear̃ad̃ t̃pið̃ Muim̃aiñ aḡur ḡaalen.  
aḡur cið̃ ḡo r̃aib̃ ar̃oc̃ior̃ ḡr̃mioñ mar̃ doñ ḡneac̃cior̃ eile  
vo ḡlac̃ ḡialc̃að̃ i mar̃ ḡeib̃cear̃ c̃reac̃ anñ coḡað̃ nuiḡ ḡo  
r̃aib̃ iom̃ñið̃ ais eir̃ige air̃ mḡeac̃taib̃ Muim̃aiñ aḡur ḡaalen.  
Mar̃ ḡeall̃ air̃ r̃iñ t̃piall̃uis̃ Roiḡne ḡo boḡanaib̃ ḡialc̃að̃  
le com̃air̃le aḡur com̃rað̃ vo c̃ab̃air̃t ṽo, ac̃t̃ lãr̃uis̃ amaḡ  
r̃ear̃is̃ ḡialc̃að̃ com̃ moir̃ r̃iñ ḡo mar̃b̃rao re a ṽeair̃b̃raḡair̃,  
ac̃t̃ ḡo r̃aib̃ Roiḡne nibur̃ lãmeuḡtaḡ̃ iona e, oir̃ vo b̃i  
ḡialc̃að̃ laḡ aḡur tanna'ñna c̃uma. lãr̃ r̃iñ fill̃uis̃ Roiḡne  
ḡo aoũmaḡñmaḡa. aḡur mar̃ re le Conñcob̃air̃ an mḡ. Vo



bí Roighe níbur laneolac fíoréagnac 'na donóuine de r'lióct  
 íolair, air an dóbar rin veirtear ann Mumáin agus Saa-len  
 go raib leiríoa mačair Roighe beanrígean Uégoine fearcun-  
 ac le Ror p'monra n-Ullaó. Acé de fíor'mion an íočíom'b'raó  
 ní fíor'ruigéannra leig'ban donnoó. Annra laetib' reo de b'ruš  
 an íomnoó air fúio Mumáin agus Saa-len, buó íom'oa t'mall  
 amac ar E'rrion. Buó íao clan b'-feine a s'-ceutuair' eus  
 fíor' vo Oir'c'ir an vo'máin air leun agus laíoiréacé, air  
 t'reire agus t'reunaéc na SaaL S'cíoč íber. Buó moir an  
 cal vo bí aig rušcib' an vo'máin ann airm'ir cača agus  
 cozaó. Cío t'raéc bí olíge aig rušcib' n-E'rrione toir'mear-  
 zaó amuir agus buanaéc b'-fear E'rrione. Aig cuir eusf'ul-  
 ang air cač a galc'rao tuar'ar'oaíl amuir, agus veunaó oi-  
 ac'reab' de go veo ann E'rrion. Uime rin an meuo a rač-  
 raio amac čar caičuzaó airm'ir a amuir moir f'illeaóar go  
 E'rrion de b'ruš an eusf'ulang acé imč'igeaóar go Saa'leriač  
 ann a rušneaóar a čom'mileaóa arar agus com'nuióe. Mar  
 an ceuna uao čar'laó gur buó ann E'rrion ata na coillte  
 oair'iaig buó fearr air bíč, agus o'ileauuig na muic air  
 cnoib' agus mear, bíóeann mucfeol maic agus veaš'bla'rao.  
 Ata ceannuióe na b'-feine aig t'igeacé zač baalaín le cab-  
 lac muirceaoir'eačta aig ceannuigéacé muic, arneir, c'ruic-  
 neacé agus olan agus linn ar ar'o, acé ar íor'iol t'ruó c'rom-  
 fear'iaib' m-baal bioš'geaóar na oglaiš t'reuna vo reoluiš  
 leo go'n Oir'c'ir. Fuaireaóar unga airm'geao air zač cean,  
 gío veirtear goo-čuš r'iao leac an bunčair'oe vo na cor'm

feapaib. Tpac nac paib ceanfeap no tpac rarta leir a feilb ann Eppion tpailluig leir a comluadonir agur a gadal-muntir do'n domain fori.

Leagadon cain agur leir dooin air gad tir, tpeab agur talam air beallae a n-imteadta, oir ni paib tir tpeab no talam aca fein feapoa bi anna diaetpeab uao Eppion.

Ann amirir Uegoine cuaidadon ar Eppion ann milcib doghairemaib. Dis feapeao cat agur cogad annagaid cat a obpao a n-gluairead. Ir mar rin o'arigain brian mac-guir laetale, agur do rinain ionoa cata air gairpaib agur raoi veipeao do lorg re catar Remion de bing gur cuir riao eaponoir air dis tabairt comgniom eugcorac o'a namao. Iomtura m-bar Alirtir Euetae micpilib ran Airpior bi veic comlannta anna ampane gan tuaparvail uao tpac a teinneap go o-tpac monte a migan. Cuaid lanseur mac Cuir go liorimacur feapnacirve dis iapreao gneatcur-apvail ampane b-feap Eppione. Ir e doubairt liorimacur: Tpaill leat a migan go Tpaigce buo tuat agur air tig-eact vompa agur an amfledag ann geobfeap breit do beuil fein. Act air tigeact do liorimacur ni tabairpao act ir e doubairt: O a Dia laoiri laetatar! Ann buo mire m'-donfeap a ioepao riac a uile Alirtir? Ni fuairpao act an mon buo luga o'a migan. Doubairt MacCuir o'a amuir: A Saorclanna a n-glacpao cealgoultugao liorimacur mar bui n-gneatlac gan beim gan buile? Air an ball gluaireadon air liorimacur agur bupradon morcat air, agur

cuirheadar a armpfluaḡ faoi ruag. Iar glacáð creac n-oir  
 aigeao reo agur moreudail na n-airofoir, tiall eadair  
 go ḡadairiá. Buó e fearḡair mḡ na mailearac mḡcúpað  
 buó cpoirða ran uómaín ran aimpri uo bi caoincápanéac uo  
 amur na ḡaal Scioḡ Ibeir. Bi deuo a beil anna doncnam,  
 ear teiréac agur veoruiḡeacḡ glac re mḡeacḡ a acḡar.  
 Ulmuig re ua comlannta ve ḡaal Scioḡ Ibeir anna armp-  
 fluaḡ, bi ríac com anra uo gur buó ḡairm uoir ran Oir-  
 tiri “falann b-fearḡaire”. Ir le na treire agur a treun-  
 eacḡa bḡur re iomua caḡ cpoirða agur beir buaíð uad laoc-  
 raib uoiḡaraib Remion air Maḡo-Tarḡ-dontuam. Tuic fear-  
 ḡair ann caḡar Airḡeir le tobeim lic-tuige caite ríar air  
 uad mullaḡ tige le rean cailleac mantac. Ata Ullað faoi  
 roḡ agur roḡnar ata Ullað agur Ulconnmáḡt mar don.  
 Anny na laetib reo turuiḡ Conncoḡar ḡa meuduḡað agur  
 leacnuḡað mur-n-ollaín agur doḡmaḡnmáḡa, oir an fuirpion  
 tigḡeacḡ a uainḡnuig Eocáir ní raib anoir a leac a íaḡ  
 uo loḡtin agur uo ruanlior na macleigean a cangadair  
 ann fluaḡtib uad ḡac pion Eirpione agur talain ḡ-Cruicén.  
 Nior glac leigḡan rḡit air biḡ anna rioríacḡar a ḡ-com-  
 nuiré, anoir annran mur-n-ollaín reo arur ann cean eile,  
 acḡ go veapḡca ní raib neart a coirp comionnan leir an  
 iareacḡ, uime rin annran reireao baalain air ríciro ve mḡ-  
 ail Conncoḡair ruair leigḡan bar. Agur bi clan na tal-  
 ían aig guil go ḡeur annaḡiaḡ, acḡ ní raib bḡon donuine  
 níbur troime 'na Roighe mic Uḡgoine. Agur air tigḡeacḡ

le na éirle do comóil na n-ollam roḡadai Toile anna n-  
apóollam ullao ann aic leigban.

Anoir annran naoimhao baalam ve mḡail Erimion o'eug  
noio mḡ Mumain annóiaḡ mḡail feaét baalamne veug.  
Aḡur ari fuidéao do apóeruinne Mumain ari m-bruiteine  
roḡadai luḡao macnoioe anna mḡ ar éionn Mumain ann  
aic a áear. Anoir do éarleo ḡo maib luḡao faoi éoil aḡur  
rmuain ḡialéao annor ḡo ḡnófarao donpuo buó leup leir,  
aét com fada ḡur bi Conncoḡari beo bi faitéior ari ḡial-  
éao. Iar mḡail tmuéao baalamneao ruair Conncoḡari bar  
ann doómaḡnmáca aḡur aóleáétear ann. Seareann a éarin  
oo'n oiréir. Ari tigeaét do apóeruinne ullao ari m-bui-  
teine doómaḡnmáca roḡadai fiaénaé mac ḡ-Car mic ḡ-Ciom-  
boáé anna mḡ ar éionn ullao. Annrin bi rpiorao ḡialéao  
ḡa apouḡao an tmaé do fuidé apóeruinne n-Erimione le na  
éirle ran ceuo baalam ve mḡail b-faénaé, do bi beul  
aḡur ruil aḡur lam ḡialéao aig fpeartoil ari fiaénaé mḡ  
ullao, aḡur éar éamal aoubairt leir: Ari rmuaineap ariam  
a fiaénaé an baogail do Erimion uaó Oilliol mac Aine ve  
rlioét b-feotáir? An ceart no an coir e ḡo mḡailfarao an  
laogairie uo ata uul éart mar cinéait? Ma ḡlaéfaro fi-  
aénaé an tmuáon? Aét fpeaḡair fiaénaé: Ni feao a  
ḡialéao biéao aig caé a feilb fein. Aḡur ari iméaét do  
mḡ ullao ḡo doómaḡnmáca o'innir Roighe poela ḡialéao  
aḡur tmialluis Roighe ḡo poéappuis aḡur comḡairuis re  
an nuáéaét do laogairie aḡur ari fileao do Roighe ḡo





no rpeir laogaire air Gialcáð gur meafreair gur buð Gialcáð vo bi anna Erimion.

Anoir anran reiread baalam veug ve mǵail laogaire éainic teadóirne éuige ga mað: Ata Gialcáð vo fearébhatair anna luíde air leabba teinneair ata a fúil aig iaréad don maðairé aḡain air laogaire a veairbhatair fúla b-fuigeann re' bar! Agus vo éuair laogaire an mǵ go v-ti comnuíde agus veagóun Gialcáð le mǵneac a éabairé vo. Agus dar cleádaem mǵoa éois re leir a fuirpion airmǵleuarda mar comluadóir. An traé bi laogaire aig iméadé amac éar uirran feompað aubairé Gialcáð go las ciun Cao tuige O a veairbhatair ar éois tu an orong reo glorac morǵairte? Ma'r reoir leat fein agus vo mac Oilliol fanuimé rǵat liom, buð ionda muo tnom uagneac ata agam le mað leat O mo veairbhatair! Agus vo éarlad gur éuǵ laogaire cluair vo gur a veairbhatair agus vo éuir a m-baile an fuirpion a éainic anna comluadóir. An traé mǵneadar laogaire agus Oilliol a mac aiar ann boḡanaib Gialcáð bi Dub ceanfear Remion agus a mac aig freartoil orpéaib. Air traḡnona larnamarað fúla o'iméig laogaire agus Oilliol g'a ruanlior éuairéadar arteac go feompað Gialcáð, agus mar fuíde laogaire air imbeul na leabba agus Oilliol a taoib leir, éainic Dub agus a mac arteac ran feompað, an rin o'eirig Gialcáð go poḡappuig agus vo fáit re a mǵoos go mǵteac ann uét laogaire, agus vo marb Dub agus a mac Oilliol. Ir mar rin éuicuis laogaire éar

deir mǵail re baalaine veug. Dar an comǵlic air emóc-  
nuǵaó an feall, arvuig Dub aǵur a mac a ǵlori aǵur  
mǵneavari boribǵleo aǵur an ball rcarreavari an rceul air  
furo n-Ermione: Sur fadoil laogaire aǵur a mac Oilliol Ǧi-  
aléaó vo marbaó air a leabba teinnear, aét sur éanǵavari  
Dub aǵur a mac Mórcean orpéaib éar a éorant.

(UaCeapibruil fíoriceul na n-Ermione.)

An t-aonmáo leabari veug. An ceuo caibruil. Rǵail  
Ǧialéaó mic Uégoine reáct baalaine veug 254 ǵo v-ti 237.  
R. C. (Feuó Annala mǵeácta n-Ermione An. 1. iol. An 66  
vuileog. Doir an Domáin 4609. faoi ainm Coétaó Caol  
breaǵ. Mar an ceuona Annala ǵ-Cluainmíchoir.)

Anoir air bar laogair iméǵeavari na luaitéuraóíóe  
amaó air furo Ermione aig ǵlaoió mǵéte, pmonraíóe, cinfir,  
ollmána aǵur treabhaona 'n pobail le na éeile le Ermion  
vo mǵaó. Aǵur an traé vo fúíóe an t-arócuinne mǵavari  
Ǧialéaó mac Uégoine Ermion, oir moin tǵeáct le na éeile  
vo arócuinne n-Ermione vo bí re mǵaigte anna mǵ ar  
éionn Ǧaalen air m-bruiteine Maǵnar. Annra laetib reo  
bí ouaó mac Oilliol mic laogaire leant va baalaineaó ve  
aoir, aǵur ioméuireavari amaó an paíroé uaó baogal Ǧial-  
éaó aǵur cuireavari a v-tairǵe e ann veaǵóun b-feapmóir  
cinfir ǵ-Comaé mic Moila átair Aine an beanmǵean a  
póruig éeanfeap ǵ-Cruiten, anoir vo bí Aine vo maéair  
Aine vo póruig. laogaire ann talam ǵ-Cruiten, aǵur mǵ

ríre Oilliol átaí n-Duac an leab' veorúide. Agus vo  
 éarlad' sup' éurí Erimion lorgúiríde aís cuairteúad' tuairis  
 an leab'. Agus éainic focal cinte ari ari éuise sa raó:  
 Ata'n gairlad' bauboir, balb. Oir vo bi Alla maéari cloin  
 b-fermíon aís glaoic Maon ari an paitíe agus ír mar  
 rin ainmnúis cáe e. ánoir ari an la ceutna ioméuríeadar  
 Maon go bócanab' b-fermíon bi Alla ann taom teinnear  
 na toirbeiríe agus vo nús rí leab' beanna sa glaoic  
 Moríac ari ari agus bi rí agus Maon anna comóaltana.  
 Agus nior' geurleannúis Gialcáó Maon níbur fúide. Áet na  
 rceulta ve Uégoine agus laogaire agus Gialcáó agus na  
 gointe apullnag Gialcáó uad' Oilliol mac laogaire fula v-  
 eiríis re a lam le corant, bi rcaruísce ari fad agus an  
 gairíu go clíre. Áet anntríac' nior' connairé donóuine na  
 gointe vo. Táí tamal o'ionnruíde vo cuir ceirí eigin ánoir  
 ari an liais reo agus ari ari an liais vo aís raó: A  
 fíoi an buó túra an te veapúis gointe Gialcáó Erimion a  
 glac re uad' lam Oilliol mic laogaire? Áet vo fíeagair  
 cáe: Mí fíeó! Agus vo éainic focal ve na níóic' reo  
 uile go leup go cluairíeant b-fíacnac' nús ullad'. Áet  
 fíeagair fíeán: Ata fíóic' íolair mar a ceile áet ámain  
 Roigne. Mí cuirímpa eattríab!

An tríac' reo bi Muíain fíoi ríac' Gialcáó oir pórúis  
 pñionra íb-lúgáó ingem Erimion. Áet vo máir ullad' fíoi  
 ríac' ríis rígnair ari fad na re baalínead' veus vo fíuie  
 fíacnac' anna nús ar éionn núséac' n-ullad'. An tríac' máir-



Lwz̃ Szalc̃aō t̃m̃ōaon Eppione ōa'p̃ōeuz baalaineaō ō'euz  
 Fiac̃nac̃ m̃z̃ Ullaō. Aȝur aip̃ t̃iȝeaōt ōo ap̃ōc̃p̃uinne n-Ullaō  
 le na c̃eile aip̃ m̃-bp̃uic̃eine m̃ōȝaōap̃ ōaip̃e mac̃ b̃-Fiac̃nac̃  
 anna m̃z̃ ap̃ c̃ionn Ullaō ann aip̃ a aōap̃. An t̃p̃aōt ōo  
 m̃ȝail ōaip̃e aon baalain am̃ain p̃ap̃uiz̃ Maon anna n-ōȝa-  
 nac̃, aȝur anna n-ōȝlaōc̃ com̃ caom̃ ȝo p̃aib̃ a c̃liu t̃iȝeaōt  
 ȝo cluair̃teant̃ Szalc̃aō aȝur ȝo ōeap̃b̃c̃a buō ȝut̃ ōoȝcua-  
 lac̃ ōo e. Aȝur ȝo oban m̃ p̃aib̃ lōp̃ȝ Maoin le p̃aȝail  
 ñibur̃ muȝa aip̃ Cop̃iaōt̃. Aȝur t̃ainic̃ F̃ear̃m̃ōp̃ ȝo Aōōm̃aȝn-  
 m̃āc̃a aȝur iñp̃uiz̃ ȝo ōaip̃e ȝup̃ t̃ainic̃ p̃e uāō Ap̃ōc̃an ann  
 a p̃aib̃ map̃ com̃luaoip̃ leip̃ an ōȝlaōc̃ aiz̃ ōul aip̃ ap̃t̃ip̃  
 ȝo Nep̃ mac̃ ȝ-Cp̃uic̃en c̃eañf̃ear̃ tal̃mañ ȝ-Cp̃uic̃en, oip̃  
 t̃ainic̃ p̃ocal ȝo cluair̃ b̃-F̃ear̃m̃ōp̃ ȝup̃ p̃aib̃ Szalc̃aō le map̃-  
 baō Maon. Map̃an c̃euona ō'inñip̃ F̃ear̃m̃ōp̃ ȝo ōaip̃e ȝleup̃  
 aȝur caoi cloin Mũm̃ain. Aȝur ō'inñip̃ an caoi c̃uāiō c̃uio  
 ōen tal̃am̃ p̃iaf̃ com̃ p̃aōa le up̃c̃uip̃ p̃aiōȝ aȝur m̃t̃ na  
 up̃ȝiōe ap̃t̃eaōt̃ p̃an ut̃c̃aip̃e aȝur p̃annaoap̃ ann aȝur ȝlaoiō-  
 t̃ear̃ up̃ȝiōe n-ȝup̃na ann Cop̃iaōt̃. ōi F̃ear̃m̃ōp̃ beuȝeolac̃  
 aōt̃ p̃an p̃eilȝ p̃an ceol aȝur p̃oince. Aōub̃aip̃t̃ an m̃z̃  
 liom̃p̃a: A ōeāȝaip̃ aōa'ñ f̃ear̃p̃ uō ȝan eaȝna an p̃uon caol  
 aōa aiz̃e map̃luiz̃eann le t̃p̃om̃-n-ol a m̃uōc̃ear̃ iñc̃inñ ōuine.  
 Aip̃ iñt̃eaōt̃ ōo F̃ear̃m̃ōp̃ aip̃ aȝaiō ȝo Mũm̃ain b̃p̃unñuiz̃  
 ōaip̃e ōo ōa eic̃: Iac̃ aȝur op̃oȝ, aȝur ōa map̃aiōe b̃p̃eaoa:  
 ȝuȝac̃ aȝur luō. Aȝur ō'im̃t̃iȝ F̃ear̃m̃ōp̃ aip̃ aȝaiō ȝo  
 Mũm̃ain.

Iap̃ c̃eip̃e baalaine t̃ainic̃ F̃ear̃m̃ōp̃ ap̃ip̃ ȝo Aōōm̃aȝn-  
 m̃āc̃a aȝur lab̃aip̃ p̃e map̃ p̃eo: Aōa Maon anna c̃om̃nuioe

for le neri ann talamh g-Cruitén ata gac teanga o'a  
 molaó go aru. Cio go b-fuil a coirp ann talamh g-Cruitén  
 go foil ata a anam ann Eriun. Agus rantaigeann ceao  
 a cor oo cuir ari a uir. Buó maié le Gaalen agus Mu-  
 main maóairé an treunlaioé, eus ceanfeap b-feotar geall  
 comhgníome iomlana óo, creuo veirpeann níg ullao? Anne  
 naé eirigeoóao a lám le baint an Earoz Cobtaé ar an  
 ttríóao. Agus oo preagairi Oaire: Oo cuir Mumain ruar  
 e. leageao agus Mumain riad e! Fanfaó ullao ann roş  
 agus roşnar. Aét ubairt Fearmóir: An baéfaó níg ullao  
 gluaireadé na b-feotar a treoiruigfaó Maon ann reo?  
 Agus oo preagairi Oaire níg ullao: Ata gaal ullao ag-  
 ur gaal g-Cruitén veapbpaéne, gluaireao ttrí ullao agus  
 failte!. Iar rin o'iméig Fearmóir ari agao go ttráig n-  
 Apótain aig fuiréadé tigeaéda Maoin agus Glair míc b-  
 Fearmóir agus a fuirpion agus armpfluaş b-feotar, oir ir  
 annran aic rin bi ouil lungpóit glacaó aca. Agus fear  
 Fearmóir ari aille ar éionn na mara agus connairé re baó  
 a tigeaéé ionnpuioe cuain, agus oo bi ari boio an teaé-  
 toire oo cuir Fearmóir go talamh g-Cruitén go Maon maille  
 le Crapeme bapó b-Fearmóir, agus oubraoair: A Fearmóir  
 ata Maon agus oo clan go maié agus beio riad ann reo  
 ari ball. Ttráé o'iméig Fearmóir go Aoómaşnmaéa, şan  
 pileao for an teaétoire a cuirteari go Cruitén, cuailuig  
 Moriaé cao a éaplaó agus nioir feuo leite ruaimneap raş-  
 ail ann boé no ann maş aét ann aic ari buó şneaéaé oo

Máon 'oo beiré, agus bí'n fearc agus an ghrá a v'farr  
annai aig ié a cioróe! agus 'oo connaire ailla gleur a  
ingein go dubbbonadé déit nioi labairi ri nuig go dubhairt  
Moriae: Tabairi ceao dom uil go mo dearfuih ann boe-  
anaib n-Oir. agus o'iméig Moriae.

An triat reo bi ceanfeair Oirmion amuig le na reilgo-  
riub déit 'oo bi a da mic oghanáde a m-baile. agus bi  
donghaira a n-dearfuih caia mairnead 'oo Moriae nibeir  
muig 'na donduine ann talam Mumain, anoir admuig Mori-  
ae oi uile rmuidinte a cioróe. agus trialleadar na oir  
bhongella, na da ogana agus a fuirpion amad agus ni  
migneadar fuirnead no oirdearim nuig go fearadar ari talam  
ullaó, agus o'iméigeadar gon-dooimadgnimadé, oir éuileadar  
go raib fearmori ann. agus 'oo treoiruig Daire an miz iao  
ar comair ceanfeair g-Coriae. agus 'oo amairc Moriae ari  
Crairteine reanbair b-fearmori (Feucann leabair na Riann  
ouan 'oo cann Crairteine.) agus leis ri anna fuilib gleur  
an nio. agus 'oo bi 'n fear reiróte, agus com luait gur  
'oo bi anna fuirde cluintear coirceimeadé agus iomda guta  
agus éangadar artead gaircúirde ann armgleuraó n-Erione,  
déit 'oo bi cur adá le lannraib agus ghabbriat b-feotar  
agus fula feut focal a raó bi Moriae lubuigte ann ar-  
maib Maoir agus roiggráduig fearmori Glar a mac agus  
Maoir agus treoiruig re iao ar comgair Daire miz ullaó,  
ga raó: Seo mo mac Glar oglaóe treun agus Maoir val-  
tan ailla. agus leatnuigeadar fuirpion mizda clairbhoir

ná feire, agus nígne Diaire níg ullao fíoréaoim fáilte  
 uoib. Agus aís uuiréadé teuda 'n ceoil uo éan Crairteine:  
 Mioḡmíom ḡ-Cobtaé. Tuirime laogáire agus Oilliol. Eitíol-  
 leao an leinb go ḡ-Coríat. Daltanaé Máoin, agus a óara  
 eitíollaó go talam Ner. Dían agus fearéḡraó Máoin agus  
 Moríat. Aí cmoénuḡao dubaire Crairteine: A ulnig fíor-  
 éaoim ullao creuo ma innreóao ḡlar an óara mion? Ag-  
 ur uo fear ḡlar creunmáé b-fearmíon aís maó: Ceirne  
 baalaine ó'fann Maon agus ḡlar agus a fúiríon de clan  
 Mumáin aín talam Ner, agus bímar aís eiréadé a ḡ-com-  
 nuíde ma ḡlaoiótearí Eiríon oireann, agus aín cmoénuḡao  
 na ceirne baalaine éainic an uair agus ulmúig Ner óa  
 comlannta de ḡneatḡaal b-feotarí uo tríall le Maon aín  
 a aríar. Muirtarínamar go n-Eiríon agus uo éuir Maon  
 luaitémaráóide go u-tí bairbinnib náice le teinte uo laraó  
 ran íaríar agus ran Dear. Uo éaríao ḡur maib ḡaléao  
 aín deartíiríon ḡaalen tráé éainic focal éuige ḡa maó:  
 Tígeann mac Oilliol aín an níg! Agus uo éuir re na  
 luaitémaráig amac le cruinnuḡao na comlannta uao ḡaalen  
 agus Mumáin le na éile aín an ball. Go deirín uo cru-  
 innuig comlannta Mumáin, déḡ ḡluairuig ríao ionnruíde  
 Maon go u-tearḡraóac agus bí comlannta ḡaalen fuair  
 aín íon ḡaléao! Uo tríall Maon le deiríir níg go  
 ríainig re arímluag ḡaalen, agus cuairtuig re annóíao  
 ḡaléao agus dénuig uo na bulíorib ḡa maó: Tairbaineao  
 ḡaléao a eudan fuilfalaé go ḡ-cluimíao re ḡointe Oilliol



aig caint tríd beul Maoin? Déit do bí Sialcáó crioúeérom  
 agus lámhlag le meutoéan fola ciontaig a bí ari ve bñig  
 rin ní éairbainuig e fein. Ari feuchínt do Maon caébar  
 fogur do na bulroinib íaoil re gur buó Sialcáó, agus  
 dubhairt leir a cómveadéaib: Anne naó feuo linn do ceap  
 an faolcu tana uo agus a comluadoin? Agus aig ulmuis  
 ruaitir do ceapadair Sialcáó agus a fuirrión crioéda go  
 roéappuig. Agus ariuígeadair Maon ari a ícádaib agus  
 ari cruinnuigáó do na comlannta éart anna éioméiolll dou-  
 bairt: Fíoréaoim fáilte daoib a éreunéaraóíóe, agus o'éi-  
 uig ariógairte gleo agus ícáébuaílte, agus dubhairt Slar:  
 An labreao re a éreunlaóéra. Agus íreagair uile: Lab-  
 reann! Agus dubhairt an t-oglaóó Maon: Ní canfeap  
 eugéaoim no caépann ar éionn an leiríve uo, oir mair  
 buig re mo déair agus mo móraéair, aca a éuitime for  
 ceimeac uao bar íomoa uig uléneun, aca anal na beáta  
 ann go foil ní coir go o-teróraio a oíocíprioíao amac  
 ran aoi doibin Saaíen? Agus íreagadair an íluaig:  
 Go íaróbreao baal raótar labraó. Agus leig emair lab-  
 raó íar ar ari ícádaib ari an talam. Déit éuaíó an  
 íluaig go Sialcáó for beo, agus cuingluigeadair íugan  
 agus ílabraó ari a éora, agus taríangadair go caire a  
 éolladair ran talam agus caíteadair Sialcáó arteaó anní,  
 aig glaoic: “Cobtaó-Éaol-Óneug” ari! Agus veapuígeadair  
 an cpefoó maraon leir an cuio éart anna éioméiolll annor  
 naó m-beíó buancoméime ve ar éionn na talíman. Íar rin  
 éangamair go doómaígnímaó.

Agus b'ionnuig 'Daire n'g ullas clarrac lonrac le or  
 a'leagte do Charaine, moir eamie a ramail go Mumain  
 noime, agus do glaoib Charaine "Daire" mar ainm air a  
 clarrac. Do na laochair b'ionnuig an n'g caemair breac  
 agus luireac agus do b'ionnuig Eoda beanrigan Daire do  
 minbriata agus Cuior agus biogan agus mios lonrac le  
 veartoir. Tar deir rin trialleadar a m-baile go m-bochanair  
 b-feartoir, agus do por Maon Moirac blacmar aluin.

An t-aonmair leabair veug. An dara cairibail. Rigail  
 n-Duac reat baalaine. 237 go v-ti 230. R. C. (Feuca  
 Annala n'geadta n-Erione. An. 1. pol. An 76. vuirleog.  
 Air an Domain. 4659. Faoi gairm labrac lungreac, i.  
 Maon mac Oilliol Aine). Agus ann Annala g-Cluainmic-  
 noir mar an ceudna.

Iar tuime Gialac tar deir n'gail reat baalaine  
 veug agus uas eaplaib gur euit iomra maiteas Gaalen le  
 Gialac ann g-Cat Dun-na-n'g realuig reat maite eapir noim  
 noisair n'g. Aet air tigeat do ardeirinne Gaalen air m-  
 b'uiteine noisair Duac Mac Oilliol veartbriatir Uegone  
 anna n'g ar eionn Gaalen. Agus air tigeat le na ceile  
 do p'ionraide agus maite Mumain agus Gaalen air m-  
 b'uiteine Magnair noisair Duac anna Ermon. Aet do  
 mair labrac mac Oilliol mic laogaire air pion a aetir,  
 agus cuinguis re an feotar mar caetair anna eionnail,

nuoi iméiz ríao ari ari go talam g-Cruitén. An ceo baalam de mízail n-Duac iméizeadar na luaitéuraóide amaó ari fuio Eriune aig glaoic na mízte, ppiougráide, na cinfir, na ollmáan ašur treabáona 'n pobail ašur na bpei-  
teamá cairbainte, maille le miz ašur maicib Ultonnmáct le na ceile marí apócpuinne n-Eriune trác lartear teinte ari barbinn raáa na talmán.

Mar an ceona oubradar na cupaóide: Go veimín mizne labraó capio annašao Morcéan ceanfeap Remion vo Tollaro apóbpieáam n-Eriune. Ari tizeáct vo apócpuinne n-Eriune le na ceile, éainic šur rluas níbur mizá 'na éainic uao laetib Oilliol biozgneac anna éioméioll Magnar. Ašur ari fuio vo apócpuinne an ceo feáct vo bi Erimion ari a épiódon ašur miz Ullaó ašur miz Mumáin ašur miz Ultonnmáct šac anna n-aic fein. Ašur vo fuio na bpeiéamná ari a fuioecanaib. Ir an rin o'eimiz Tol-  
laro apóbpieáam Eriune ša raó: Seareao Morcéan ceanfeap Remion ar comšar an t-apócpuinne. Ašur vo fear Morcéan ruar. Doubairt Tollaro: Éar naoi laete trác fuiofaro an t-apócpuinne an oara feáct tabairfaro Morcéan ppeašraó vo labraó ari ron rola Oilliol a átar, ašur laošaire a átarimoi real uao šoin Erimion? Ašur o'iméiz an apócpuinne amaó, áct ann trácct ni raib morfeir no moréomoraó na n-éáctra, mar bi éana ari lior áabari-  
ta. O'fann labraó ann boéanaib Oaire miz Ullaó, ašur fearimoi ašur iomra ppiougráide Mumáin, ašur éainic Cnar-

teine bapto g-Coruač ašur an clarracá a bponnuig mīg ull-  
 laó vo ašur vuiruig re ceol nibur binne ari teudab  
 Daire a clarracáig 'na cluintear poime ann Eppion! Ari  
 fuidé vo'n apócpuinne an vaira feacé vo bi ainm mporcin  
 glaoiré ar aro, acé ni raib anna n-aic, no ari fašail,  
 no focaí cia'r iméig re. Ašur v'iméigeadar labraó ašur  
 glar, ašur cačaribar labraó ašurcuireadar ari an ceirt  
 cača loigoiréadó, ašur cuairéadar aig cuairéužadó ann-  
 óiaš mporcean acé mor fuairéadar loig vo ar éionn  
 talam. Ari pilead labraó vo'n apócpuinne bi ga eir-  
 teacé le foclaib n-Ólige n-Eppione, ašur fearuig re ar  
 comšar an t-apócpuinne ga fíarugaó: Cia'n uair cluar  
 raio an t-apócpuinne fíadnuire Dešain ašur Stao anna-  
 gaio mporcean? Ašur v'fann caé anna éort nuig go fear-  
 uig fearšair pmonra n-ullad ga raó: Tíac fearéann  
 mporcean ann ar g-comšar. Acé fíeagair labraó: Ni go  
 v-ti rin? Ašur turuig re aig caint, anuair fear Daire  
 mīg ullad ašur duabairt: A Comflaite ašur a fíaróclana  
 n-Eppione ció ceimuišim an teafšraó a éairbeanear labraó  
 ann leannuimint an fear a veirtear vo fíl fuil a acar.  
 Ann rin duabairt labraó: O A. mīg ir an mporcean mil-  
 teac vo fíat an ceuo beim! Ann rin duabairt Daire: A  
 labraó ció muirneac vom aca ólige n-Eppione nibur mur-  
 naige, cneuo ma glacrao labraó a n-aic amearš pmonraib  
 a fliocet, annor go g-cluinfao a cluar focla ari treacó  
 na n-ólige? Ašur vo bi mar rin. Ašur ari épriočužadó na



focla o'eiuiḡ Dair̃e aḡur uobair̃t: Anoir̃ cūailuiḡ labhr̃aḡ  
 ḡur buḡ eiḡin uo ḡaḡ teanḡa uo beir̃ anna t̃oir̃ t̃raḡ naḡ  
 m-bir̃eann an t-er̃laḡḡ air̃ laḡar̃. Aḡur̃ t̃ainic uobhb̃ron air̃  
 labhr̃aḡ aḡur̃ aubair̃t: An real̃raio t̃ri baal̃aine eile ḡur  
 Mor̃cean beo? Aḡur̃ ḡur̃ buailuiḡ rer̃an aḡur̃ a aḡar̃ air̃  
 an ball̃ a cūailead̃ar̃ ḡuḡ ḡ-Cob̃taḡ Caol̃ b̃reug? Aḡur̃  
 uobair̃t Dair̃e leir̃ t̃raḡ cūail̃reair̃ focla u-Tur̃m̃oir̃ u-Tan-  
 ar̃tead̃. Aḡur̃ leir̃ḡreair̃ na focla aḡur̃ uobair̃t Dair̃e ñiḡ  
 ull̃aḡ: T̃iḡ le car̃oir̃ uo bar̃ Oill̃iol uo beir̃ r̃er̃uir̃uir̃ḡte  
 air̃ m-b̃ruir̃eine ḡaalen, aḡur̃ uo b̃i labhr̃aḡ r̃ar̃ta. T̃ar̃  
 uoir̃ na t̃ri laḡe b̃i leab̃air̃ na n-aim̃rĩe leir̃ḡte aḡur̃ an  
 uair̃ ḡlaoir̃ḡreair̃ ar̃ ar̃o: Seareanñ Donñeaḡ air̃ m-b̃ruir̃eine  
 a'ḡ iarr̃eaḡ a c̃ear̃t? Ñiḡir̃ r̃reag̃air̃ aon ḡuḡ. Aḡur̃ im-  
 t̃iḡeadoir̃ an r̃luag̃ a m-baile. Aḡur̃ uo cūir̃ Dair̃e ñiḡ  
 ull̃aḡ ceir̃e naoiñm̃air̃ oḡanaid̃eaḡ le C̃rair̃eine le beir̃  
 muir̃te ann r̃r̃reag̃aḡ teur̃a ḡ-clarr̃aḡ an ceoil̃. An t̃raḡ  
 uo ñiḡail̃ luḡa ñiḡ Mũm̃ain r̃eaḡt baal̃aine r̃ic̃io, u'eug̃ r̃e.  
 Aḡur̃ air̃ t̃iḡeaḡt le na c̃eile uo ar̃oḡruir̃ne Mũm̃ain air̃  
 m-b̃ruir̃eine r̃oḡad̃air̃ Euñda 'nna ñiḡ ann ait̃ a aḡar̃, ann-  
 rañ naoiñm̃aḡ baal̃ain uo ñiḡail̃ Dair̃e ann ull̃aḡ r̃uair̃  
 Seag̃air̃ bar̃ aḡur̃ air̃ tead̃t le na c̃eile uo com̃t̃ionol̃ na  
 na n-oll̃am̃ r̃oḡad̃air̃ St̃aḡaḡ ar̃uoll̃am̃ ull̃aḡ. Deir̃teair̃ naḡ  
 r̃aib̃ oll̃am̃ ann Er̃m̃ion no ann ḡaalaḡ ñib̃ur̃ eaḡna 'na  
 Seag̃air̃ eaḡon uad̃ laet̃ib̃ b-far̃lat̃. Annrañ r̃eaḡt̃m̃aḡ  
 baal̃ain u'a ñiḡail̃ mar̃ Er̃m̃ion u'eug̃ Duad̃, aḡleac̃ad̃air̃ e  
 e aḡur̃ uainḡnad̃air̃ a c̃air̃n ann Maḡnar̃.

An t-*donn*as leabair veug. An tpeaf caibitil. Rígal  
n-Duac mic Oilliol reáct baalaine. 230 go t-ti 223 R. C.  
(Feuð faoi ainm labrao lungreac, ann Annalaib migeacta  
n-Ermione).

Iar bar Duac air tigeact do ardoimne Gaalen le na  
ceile air m-bpuitene moḡadair Duac mac Oilliol mic laog-  
aire anna mḡ ar cionn Gaalen.

Aḡur o'imēigeadar na luaitēuradōrē amac air fuio  
Ermion aig maō: b'ōeac mḡte, p'monraōe, cinḡir ollmāna,  
aḡur tpeadbaona 'n pobail aig cruinnuḡaō le na ceile anna  
n-ardoimne n-Ermione oir aca t'pōaon Ermion pollam.  
Air fuioe do'n ardoimne moḡadair Duac mḡ Gaalen anna  
Ermion. Anoir da t'arlaō ḡur far Duac oimēarac anna  
aigne, mōir ḡlac re comairle Daire ve clan b-peotar a  
leannadair e ar talam ḡ-Cruitēn. Anoir cia buō e olē air  
biē mḡneadar f'ir na da comlann uo (aḡur ir iomua olē  
uo ḡnō) n' t'oirmearg Ermion iao. Don la do labair Cinc  
mac ḡ-Cinc ceancomlann aḡur t'riac na b-peotar do Melḡac  
mac ḡ-Cobtaō ḡa maō aig marluḡaō e: A b-fuil an ball  
dearg rin air do aḡaō comarēa fola Oilliol? Oir go  
veimōn b' ball dearg air euran Melḡac uac mḡaō e.  
Aḡur mḡne Melḡac caroir do Duac ve mōḡnōm ḡ-Cinc.  
Ir e do reḡair Duac do: A maib tura air laḡar t'riac  
mairbuiḡ do aḡair mo aḡairra?

Anoir annran reireao baalain ve mḡail n-Duac Ermion  
cruinnuiḡ ardoimne n-Ermione le na ceile aḡur do mḡ

ƿocal ƿe ʒnoṃaṁṁaib n-Duaṁ Nibur muʒa nioƿ ƿaiteuiʒ le  
 ƿiʒtib ullao, Mumain aʒur ʒaalen aʒur ul-tonnmaṁt ƿeao  
 eaṁon le ƿƿionƿaib aʒur maiteib ʒaalen comlannta b-ƿeo-  
 ṁar ʿo beit ulmuisṁe com ƿoʒur ʿo aƿoṁƿinne n-Ermione.  
 ʿo labair Melʒat ar ioƿiol aƿoƿ le cean aƿiƿ le cean  
 eile ʿe na maiteib nuiʒ ʒo b-ƿioƿuiʒ ʒo cinte ʒuƿi ṁaill  
 Ermion ʒiṁaṁ ƿaopṁlanna ʒaalen. ʿe bʿuiʒ ƿin ƿiʒne Mel-  
 ʒat cuiʒʒiṁaṁ comēiʒe leo annaʒaiṁ Ermion. Aʒur ulmuis  
 Melʒat aƿiṁƿluṁʒ ulmōƿi Cƿuinnuiʒ Duaṁ a comlannta, buṁ  
 ionʒantaṁ le ƿeucƿint ann Ermion clān ʒaalen annaʒaiṁ  
 Ermion. Bi leat Mumain le Melʒat ƿe ƿin Conn ƿƿionƿa  
 ibluʒao aʒur na ƿƿionƿaioe uaṁ ʿear aʒur Amānṁoƿ, aṁt  
 nioƿ ṁiṁalluiʒ ƿiʒ Mumain amaṁ ṁum coʒao. Teagṁail na  
 ʿa aƿiṁƿluṁʒ ƿaoi leit a ṁeile aiʒ ṁiṁion Mumain aʒur  
 ʒaalen amearʒ cnuicib ʒ-Cear. Aṁnuiʒ Melʒat ʒa ƿao ar  
 aƿo: Cia'n ʿeoƿuioe iao ƿeo aiʒ ioṁṁuiƿ a lannta ʒo aƿo  
 ann Ermion, biṁeao aiʒ imṁeaoṁ ʒan mall ʒo talam a com-  
 nuiṁe. ƿreagair Duaṁ ar aƿo: Na ṁreunƿi ʿo maƿib  
 Coṁtaṁ Caol bʿreug aʒur ʒluairƿaio ʒo ait a comnuiṁe  
 ṁioṁcioll Ermion ar ṁionn coln Melʒat. Canaṁaṁ ṁum  
 caṁa! Aʒur aƿoʒoƿeaoƿ na bulƿoƿuioe anna ṁioṁcioll  
 Melʒat: Na biṁeao le ƿao ann Ermion ƿearṁa ʒuƿi imṁiʒ  
 aon ʿe'n leatʒnaṁ ƿaoi uaṁ 'n caṁ ƿeo. ʿƿoioeaoƿ na  
 comlannta ƿaoi leit ʒo mileaoa uṁbaƿaṁ aʒur ṁuit ʿDuaṁ  
 aʒur nioƿ imṁiʒ ƿear inƿte ƿeul ʿe'n ƿeoṁar beo uaṁ 'n  
 caṁ. ʿo aṁnuiʒ Melʒat: Aoṁeaoṁeƿ clān b-ƿeoṁar ʿaƿ

tuirmor talman g-Cruitén. Agus do bí marí rin. Bí éapn. n-Duac deunta ar éionn an aic aip. éuituis re. Do bí a ainm an ceuruaip Duac mac Oilliol plointe Maon, áic aip an la do ceapí re gíalcáó do glaoib an rluag labraó aip. Ir an ainm reo áta aip pol na miz, marí an ceurona áta re plointe lungfearc marí geall gur éainic re le iomoa lung go Erimon.

Marí an ceurona ní b-fuil beul uirge Slainge glaoirte fearoa Imbior Slainge áic 'loc gáibmum' ve bpijs gur buó ann pangavapí gáal b-feotar cuain. Aip cpiochnuáó an cat nuapí do bí Duac marib, éainic Moríean ceanfeapí Remion ar comgáí Melgac oipí do épioí Moríean annan cat uo áic áénuis Melgac go n-geibteapí e annor go b-fpaeapíocao ve fuil Oilliol. Do mizail Duac mac Oilliol plointe Maon agus labraó lungfearc reáic baalaine go glan marí Erimon.

An t-aonmáó leabapí veug. An ceirpémáó caibíoil. Rígaíl Melgac óa'píoeug baalaine. 223 go v-tí 211. R. C. (Feuc Annala mizeácta n-Erimone. An. 1. pol. An 78 ouileog. Doir an Domáin 4678. Faoi ainm Melgac Moltaó. Agus Annala g-Cluainmíenoir).

Anoir uao'n tpaé ulmuis labraó lungfearc comlannta b-feotar le laigeanaib, re rin le lanntaib mion leatáin) bí mizeácta Gaalen plointe: "mizeácta laigean". Aip tizeáic le



na ceile do arothuinne laigean ari m-bruiteine roghadar  
 Melgat mac Gialcad anna níg ar éionn laigean, agus do  
 glaoir Melgat na breiteamna go u-ci'n m-bruiteine, agus  
 cuirtear Morcean ar comgar an t-arothuinne, agus glaoir-  
 eadar Degan agus Stao, agus ari ariugad a dearlama  
 mionuigeadar dar baal, Re, agus Tarrnarc, aig glaoir ari  
 rriopao Oilliol aig na: Com luait: Sur cuailuig Dub  
 agus Morcean gut Gialcad, do nit uad'n aic anna naib  
 agus do leann Degan agus Stao anna n-iaig agus conna-  
 irceadar Gialcad rearead ar éionn laogaire anna luide ari  
 an talam agus éainic Oilliol arcead agus buail Morcean  
 e le iomda toibem nuig sur u'eug re. Dubairt Tollaro  
 an breiteam do Morcean: Cuailair an riadnuire ann do  
 agair crueuo freaghar uib? O'fan Morcean anna éort,  
 acit do deair re go triuigamail ruar go Melgat. Dubairt  
 Melgat ar ari: Na tabair do agair oimra O A. Mori-  
 cean, oir ni b-fuil triuig no triocaire ann mo éioide uuit!  
 Ma éail mo átar a éail, an éailrao Melgat a élu?  
 Labhair na breiteamna. Dubairt Tollaro: Fuairgaltear  
 tread na n-Ólige? Agus ariugeadar uile a dearlama.  
 Do bi na rocla leigte. An rin tuadar Morcean do'n  
 uiceanoir, agus éainic tioniol mor anna éioméill agus bi  
 Morcean teigte ar raubair go bna. Ari fon an ceart  
 reo bi mein agus aigne gada buidead do Melgat, aig gla-  
 oir Melgat Molcad mar ainm ari. O'iméigeadar na luait-  
 éuraide amad ari fuio Eppion aig glaoir na nígte, ppon-

րաւօ, Եւքիւ, օլլմանա ԶԳՐ Երեւանոն 'ն քօճաւ ցօ ռ-արօ-  
 շքսինն ռ-Երրօն ցա քա՛ծ: ԱԵԱ Երրօն Երրօն քօլլաւ.  
 Ար քիւօ յօ'ն արօշքսինն Բի Ծաւր քից ւլլա՛ծ անն ռ-աւ,  
 ԶԳՐ Եաւրեանա՛ Բի ցնօնարԵԱ Մելգա՛ծ յօ շօմ ԼաւԵ ցՐ  
 յօճարԵ ռա Բւլքօրքիւօ: ԱԵԱ Երրօն Երրօն քօլլաւ, ցՐ  
 քից Ծաւր քից ւլլա՛ծ ԶԳՐ յօճարԵ: Ա արօլաւԵ ԶԳՐ Ա  
 քաօրճաւնն ռ-Երրօն, քրքս մա քիւօքս Մելգա՛ծ մա՛ծ ցալ-  
 ճա՛ծ ար ան Երրօն? ԶԳՐ քօցաօր Ե ԼԵ ցա՛ծ Զօնքիւ. յօ  
 քիցաւ Մելգա՛ծ ցօ ԵարԵ, սա՛ծ ԼաԵԻԲ ւլլճօն Ե'օնքքիւօ ան  
 յօլլճ Եօ ԲԵԻ Լացքքիւճա՛ն ան Մաւան ԶԳՐ Լալլան ցօ  
 յ-ԵԻ անօր, ա՛ճ Եւց Մելգա՛ծ Ա Բքից ԵարԵ յօԻԲ. Մար ան  
 Եսսոնա ք Բա՛ճ ւլլա՛ծ Ծաւր, աԵԱ ւլլա՛ծ ԶԳՐ ւլլոննա՛ճԵ  
 ան քօց ԶԳՐ քօցնար. Անօր անքան յ-Երար Բաաւան ԵԵ  
 քիցաւ Մելգա՛ծ անն Երրօն քար յօլ աւա՛ծ յօ ռա Բւլքօրքիւ  
 ալց ցաօլճ քիցԵ, քքօնքաւօ Եւքիւ օլլմանա ԶԳՐ Երեւանոն  
 'ն քօճաւ յօ քիւօ անն արօշքսինն Եանլ քարլլալ Արօ-  
 շքօնքար Լալլան մալլԵ ԼԵ Եօմօաւ ցօ Բօճանալ Երրօն  
 ար Մալնար, ԶԳՐ Երքքքիւց քարլլալ ան Եօմօաւ ար Եօմլար  
 Մելգա՛ծ ան քից ԶԳՐ Բսօ Եօմօաւ ԵաճԵօրեաճԵԱ սա՛ծ ցաալ-  
 Զ, ԻԵրա՛ճ, ԶԳՐ ԲսարճԵ, ԶԳՐ Բսօ Ե ցարԵրեւաալ Եար-  
 Բքա՛ճար Զօնաալ, ԵանԵօմօաւ ռա ԵաճԵօրեաճԵԱ քօմճար քԵ  
 ԼԵԵքքիւօ ԼԵք սա՛ծ Զօնաալ Ա ԵարԲքա՛ճար Եանքար ռա  
 քԵնԵ ԶԳՐ Արօշքա՛ճ ցաալ ցօլօ՛ճ ԻԵք ան ցաալալ ԶԳՐ ռա  
 ցաալ ցօլօ՛ճ ան քարքիւ քարԻ ցա քա՛ծ: Բաալ ԶԳՐ Բսալօ Օ  
 Ա Մելգա՛ծ արքիւց ռա ցաալ ցօլօ՛ճ Երրօն ԶԳՐ ռա ցաալ  
 ցօլօ՛ճ ԻԵք քան Եօման քար. ւլլալլլալ Եօլա՛ծ ար քօն ցաալ

Scíot cloin b-Feine 5-Catari-ce-óun annaḡaíó rlióct Remion!  
 Ulmuisgra donbáal mac Amailceir m-barriḡair coḡaó ann  
 ainm 5-Catari-ce-óun, áct go veapbēa air .ton 5aal Scíot  
 Iber, Oḡaḡeir, Naomáveir, ar éionn talman eádon air fon  
 na cinne daoineáó! Oir go veimín ma fearraio na cinne  
 daoineáó air m-bruiteine an tpat aroḡairraio na bulroir-  
 ióe: Seareann donneáó air m-bruiteine aig iaréáó a céair?  
 Ann rin buó coir vo cinne daoineáó vo beit aig ariuḡaó  
 a sué ann capio annaḡaíó rlióct Remion! Oir aic air  
 bit anna m-biúeann roḡ no roḡnar, aic air bit anna m-biú-  
 eann blat no cairbe, aic air bit anna m-biúeann raió-  
 brear no ulmaoinn, beir an aic vo tpat eigin coruḡaó  
 rant na Remionaó Sant a feargeann mar báal anna  
 fearis aḡur a forneair! Aicim faoi gearaib vo beit am  
 aḡaíó Remion go riorbuaín! Tpat tialluig mo ácair  
 Amailceir barriḡair leir a airmfluaḡ go Eirbaniaé aḡur  
 mire am oḡanaó ve naoi baalaíneáó migne re coirbeirte  
 trom vo báal buó airve, aḡur fiaiuiḡ vion ma buó maic  
 liom oul leir? Air freaḡraó vo go m-buó antaíneamác  
 liom. Doubaírt beirraim ma geallraora mar iaruiḡim oir?  
 Aḡur aig cuir air riubail cáé a raib éioméioll an ulcuir  
 átnuig re dom: Mo lám vo leaḡ air aḡur miona vo veun-  
 áó: Me vo beit anna buannaímao vo na Remionaib 5an  
 roḡ no capantair vo beit iuirinn go veó! Mionuig me  
 aḡur éoruiḡ me O A. mḡ na miona vo go v-ti anóiu!  
 Ve bḡuḡ rin iaruiḡim lám capantair uáit, aḡur ma'r feruir



comhgníomh annaḡaíó Remion. Tairbainḡaíó mo dearbhaḡaíó  
ḡairḡneabbaal caoi aḡur ḡleuḡ an cuingḡaíó iḡoirinn.

Aḡt aḡubairḡ Eḡmion le ḡearḡeal aḡur ḡairḡneabbaal:  
Níor ḡeud liomḡa ḡneagḡaíó ḡabairḡ o'n cuir ḡeo, aḡt beirḡ  
aḡoḡruinne anna ḡuirḡe aḡr baill. ḡannuigḡó ann mo boḡan-  
aib aḡur cuirḡear bḡr ḡ-ceirḡ oib. Aḡur oo bḡ maḡr ḡin.  
Aḡr ḡuirḡe o'n aḡoḡruinne o'eirḡ ḡarmion aḡ ḡaó: A  
Comḡlaidḡe aḡur a ḡaorḡlanna n-Eḡmione aḡr ḡuirḡe o'n  
aḡoḡruinne an oḡa ḡeaḡt ḡar bḡir na naoi laḡtib aḡa  
ḡocla aḡ Eḡmion le cuir ann bḡr ḡ-comḡḡar.

Aḡr ḡuirḡe o'n aḡoḡruinne an oḡa ḡeaḡt, oo bḡ ḡair-  
ḡneabbaal aḡur a comḡail anna ḡuirḡe aḡearḡ ḡrionḡaib  
laigḡean. Aḡur o'eirḡ Eḡmion aḡur aḡubairḡ: A Comḡlaidḡe  
ḡiorḡaíḡe n-Eḡmione ḡainic ḡugainn ḡairḡneabbaal dearbha-  
ḡaíó aonbbaal. aḡoḡḡaḡt b-ḡeine ḡ-Caḡarḡeóun le comḡail  
ḡeaḡtoḡneadḡa uad na ḡaal Scíot ḡan ḡontuib ḡin, ma'ḡ  
bḡr o-toil e laigḡro Stocao an t-aḡoḡllaíḡ na litḡirḡe aḡ  
n-ḡaalḡuincḡir aḡur aonbbaal oúinn. Aḡur oo laigḡ Stocao  
an litḡir ann cluairḡaent na n-aḡoḡruinne. Iar laigḡeod bḡ  
comḡaó aca. Aḡt ḡo dearbḡa ní ḡaib ann aonḡeaḡt no ann  
aoncomḡairle aḡr an ceirḡ. ḡar tamal o'eirḡ Conn ḡrionḡa  
ibluḡaó ḡa ḡaó: Ma labḡoḡaó oḡaḡe ḡiḡ ullao? Aḡur  
oo ḡit ḡuirḡíor ḡrḡó an t-aḡoḡruinne ḡa ḡaó: Sead, ma  
labḡoḡaó ḡiḡ ullao. De bḡiḡ ḡin o'eirḡ oḡaḡe aḡur aḡ-  
ubairḡ: A comḡlaidḡe ḡiorḡaíḡe aḡur a ḡaorḡlanna n-Eḡm-  
ione annḡan cuir ḡeo ḡoim ḡneagḡaíó oo ḡairḡneabbaal aḡr ḡon



ar n-dearbhaicéir donbhaal arís na b-féine g-Caithréadun  
 agus na Gaal Scíot ran miontaib uo, buó éoir uinn uo  
 leuirmuian an ceudair: Creuo ir leir uinn? Airllan  
 vana fead: Creuo ir ceavúigeac uinn agus creuo toir-  
 meafgúigeann olíge n-Ermione? Oir uo'n arócuinne reo  
 ata olíge n-Ermione ar éionn ga! Uime veirmra: Sur  
 buó leir uinn go cinnte lam carantair éadair uo don-  
 bhaal go buain. Aét uo deunad cuingrad comgionme cozaó  
 leir annaiaó luét Remion, ni olirteanac rin uinn, oir  
 ata roela air treadé olíge n-Ermione ga rad: Ni triall-  
 rad don miz no aróplaé comlannta na Gaal ar Ermion  
 amad. Agus uo bi mar rin. Níveirin uo éarlad sur cruin-  
 nuiz ar iriol trió teafgrad na g-Cromfeair do éioméioll  
 ceitre comlannta, an cuio ir muga aca uad mionparcib lab-  
 arad lungfeac, aét éanic treunlaocra agus viorpeadai  
 uad gaé mizeadta eadon uad ulconnmadé go v-ti lungpore  
 loca garbmuin agus iméigeadar faoi lanfeol le gar-  
 peadbaal.

Anoir annran ceitremao baalain ve mizail Melgad  
 v'euz Eunta miz Muñain, agus air cruinnuzaó uo arócu-  
 inne Muñain air m-bruiteine mozaadar Maccorb a mac anna  
 miz ar éionn Muñain. Ann baalain eile fuair Conn prion-  
 ra íbluzaó bar agus uo bi loic a dearbhaicéir mozaigte  
 anna n-aic agus poruiz Maccorb miz Muñain loica ingein  
 loicé. Uo creveadar loicé agus Maccorb sur buó mian  
 le Ermion uo mion Muñain annaiaó an miz ga corpuzaó

ruar cuir a mairb muonparac le Duac annagair an cuir  
 a mairb muonparac le Dialcā, agus an triac imēigeadar na  
 ciortioirde amac le arōcior Erimion vo cruinnuḡad, aēnuig-  
 tear noib: bīdeā nībur geure air Tuait-Mumain 'na air  
 Dearmumain. Air an ēaoi rin ēuair don baalaine veug  
 ēaric, nuig ḡo ēangadair ciortioirde air talam Macōorb le  
 forneairc.

Agur mar tiomandarian aineir an mīg ēmeirigeadar  
 fir Mumain agur ceapadair iao. Air an aōdar rin vo  
 rōriob Erimion lictire vo Macōorb aig mao: Air cruinnu-  
 ḡad vo arōcruinne n-Erimone fpeagheao Macōorb ve ior-  
 ḡuil na ciortiorib.

Agur ēuair na luaitēuōirde amac air fuio Erimion aig  
 ḡlaoic mīgē, pmonparde, cinfir, ollmāna, agus treabāona  
 'n robail ḡo Magnar, agus air fuide vo arōcruinne n-Er-  
 mone an ceuḡeacēt o'eirig Melḡac Erimion ḡa mao: Air  
 fuide vo'n arōcruinne ēar na naoi laete ran vāia fēacēt  
 fpeagheao Macōorb mīg Mumain cao tuige ceapitear ciort-  
 ioirde Erimion? Anoir air fuide vo arōcruinne an vāia  
 fēacēt o'eirig Macōorb mīg Mumain ḡa mao: Ceapitear na  
 ciortioirde ve bīg ḡur ēainic arteac ran talam mar na-  
 māo arimḡleurt aig tiomaint cpeac le forneairc! Agur  
 aoubairc Vaire ēarladō reo uao ciortiorib Uēḡoine cao  
 tuige nac cuirēann Mumain arteac a mion mar ḡnōeann  
 ullao. Acēt vubairc Melḡac: beir comlann na ḡaircōeāo  
 aig cornuḡad olige Uēḡoine! Agur bpuētūig ḡleo ran arō-



n-ullao, trāt tainic focal go Daire ve tuitime mēlgaē,  
 aḡur don mī aḡain poime tiḡeaēta na focla mainic donḡair  
 an doir maēctanaē uime rin le comairle Daire filuiḡ re go  
 poēappuiḡ go laiḡean. Air cḡuinnuḡaō vo aḡoēruinne lai-  
 ḡean air m-bḡuiteine Maḡnar poḡaḡar donḡair mac n-  
 Duac mic Oilliol mic laḡaḡair anna uiḡ ar ēionn laiḡean.  
 Aḡur vo cuir Macēorb na luaitcḡaraōiōe amaē aḡi ḡlaoiē  
 na uiḡē, pḡionḡaiōe, cinḡir, ollmāna, aḡur tḡeaḡaona 'n  
 pobail vo ḡiōe anna n-aḡoēruinne ann aḡoēoḡraō v-  
 Teacḡor ḡaḡarēta, oir aḡa'n tḡiōaon pollam. Air cluairte-  
 ant go m-beiō air anna ḡiōe 'nn Teacḡor ḡaḡarēta bi  
 luatḡair ann ēḡoiōe ullao aḡur ullonnmaē. Anoir vo  
 ēarḡaō nar cuir Macēorb na comlannta air air go Mumain  
 uile go leir. Trāt vo ḡiōe an t-aḡoēruinne ran aḡoē-  
 oḡraō an ceoḡ reaē vubḡaḡar na bulḡoiḡiōe: Aḡa'n tḡi-  
 ōaon pollam. Ir annrin v'eiriḡ Daire uiḡ ullao ḡa maō:  
 A comḡiḡē aḡur a ḡaḡēclanna n-Eḡmione, ve bḡiḡ go fuil  
 rin ḡaḡ, nī ēiḡ linn poḡa vo veunaō com ḡaḡa ḡur rear-  
 eann comlannta aḡmḡleurtā anna ēiomēioll ḡaḡarēta. V'eiri-  
 iḡ Macēorb aḡi maō: Filḡaō comlannta Mumain amaḡaē  
 go v-talam a comnuioe. Aḡur aḡubairt Daire: Ve bḡiḡ  
 rin amaḡaē tairḡainḡair an t-aḡoēruinne a poḡa. Aḡur vo  
 bi mar rin. Amaḡaē air ḡiōe vo'n aḡoēruinne air, vo  
 rear Daire uiḡ ullao ḡa maō: Cḡeoḡ ma ḡiōeḡaō Mac-  
 ēorb air tḡiōaon Eḡmione. Fḡeaḡaḡar uile le donḡuē:  
 Seao biōeaō biōeaō. Cuaiō Macēorb amaē go liaḡail, aḡur



[illegible][illegible][illegible]

turmhor. Aca Eppion faoi roḡ aḡur roḡnar. Anoír tḡat vo mḡail Macḡorb re baalaine mar aḡoruiḡ vo tḡarlaḡ ḡur iḡ re voítan iarg-pḡrtan aḡur tuituiḡ re teinn, aḡur v'eg re.

An t-donmāo laebair veug. An reireao caibvīl. Rīgail Dongair mac n-Duac feaḡt baalaine. 205 ḡo v-ti 198 R. C. (Feuḡ Annala mḡeaḡta n-Eppione An. 1. pol. An. 78 vūileog Aoír an Domāin 4702. faoi ainm Dongaire Ollam aḡur ann Annalaib ḡ-Cluainmīchoir.)

Anoír air tḡeaḡt le na cēile vo aḡoḡuinne Mumāin air m-bḡuiteine roḡaḡar Cairbhe veaḡbḡaḡar Macḡorb anna mḡ ḡar cion Mumāin. Vo bi aḡoḡuinne n-Eppione ḡlaorḡte le na cēile vāp turmhor. Air fuithe vo aḡoḡuinne an ceuo feaḡt roḡaḡar dongair mac n-Duac anna aḡoruiḡ for Eppion iāp leigḡaḡ na rḡmḡḡta, imḡigḡaḡar amāc aḡur cēilabḡaḡar mḡpḡir v-Teaḡmḡ aḡur mḡcḡomḡaḡ na n-ḡaḡḡa air lior ḡabḡaḡa. Anoír ameaḡḡ na rḡuāitib ā cḡuinnuiḡ tḡar tḡom-ciolll ḡabḡaḡa bi iomvā ḡaircḡe rḡlḡe air air, ā v'imḡig le ḡairḡeaḡaal ann laetib mḡlḡaḡ an mḡ ḡo v-ti coḡaḡ donbaal annaḡaḡ luḡt Remion aḡur innḡeaḡar an ulbuaḡ vo bḡeḡ donbaal uāitāib ann ḡaḡ caḡ aḡur coḡaḡ nuiḡ ḡo vḡuivuiḡ re iāo tāoib rḡig ve mḡrḡaib Caḡair Remion. Aḡur ve bḡiḡ rin bi rḡiorāo na ḡ-cḡomḡeāp aḡis eḡuiḡ, oḡi aḡubḡaḡar: ḡo veaḡḡa cinnḡe iḡ baal buḡ aḡvḡe ā tḡuḡ an ulbuaḡ reo vo donbaal aḡoḡḡaḡ aḡur mḡḡlaḡ na b-fḡine ḡ-Caḡarḡeḡun aḡur vo 'n ḡaal Scḡoḡ ā rḡeḡbḡoḡantiḡ?

Ailí fíúde do'n arócuinne an tairia reáct corruigeadóir gá  
 reáct agus leigheadóir na ríobta tair turmóir. Níor fíe-  
 gairí don gúe do na bulroinib aig aróglaoic: Seareann  
 donneac aig tábairta aig iaréac a ceart? Anoir do caic  
 donghair móran o'a oige ann ullac, agus eug re a eirteact  
 ouberactac uile am uo do leighean agus do eagna na nol-  
 lam. De bhuig rin bi a mein agus a aigne nibur muinte  
 ann fogluim iona buo gneac do cloin iolair. Do bi don-  
 ghair anna eiróil do loctar agus tairnuig leir go móir do  
 beic glaoicte 'Saoi agus Ollam'. Agus bi buacáirantair  
 iorí tairie níg ullac agus donghair níg leighean aróirig.  
 Rígaileann donghair aróirig le troctairie agus ceart. Anoir  
 do tairlac gup o'eug Cairbrie níg Mumáin iar nígail ceirre  
 baalaine, agus aig cruinnugac do arócuinne Mumáin aig  
 in-bhuicteine moctairie fearcóir a tairbriactair anna níg ar  
 éionn Mumáin. Anntair reáctmáir baalain de nígail don-  
 ghair, ulmúig Connghaal mac Melgac comairig annagac  
 donghair aróirig tairteair gup reo tair agus acóir an fúac  
 eactairib. Do ríob Connghaal rannca eigin aig ionna ruo  
 agus buo móir an ríer do cúir re anncaib, anoir don la  
 nuair do bi donghair anna boctairib le comóil de na pri-  
 onairib, leigteair cuo de na ranncaib anna éluairteant ag-  
 ur rin re ríar aig gairéac agus magac oircaib agus bi  
 éiríe agus aigne g-Connghaal rairbgoicte, agus aig imte-  
 act aig ríubail ulmúig re comairig annagac. Agus éan-  
 gadóir na da arnflúag faoi leic a éile aig mag Almuine

agus tuit Dongair le lám 5-Connḡaal ian nḡail feacht baalaine.

Rḡail 5-Connḡaal mic Mēlḡat aroinḡ, Seacht baalaine 198 go v-ti 191 R. C. Feuch Annala nḡeačta n-Erriune. An. 1. pol. An 78 ouileos. Doir an Domain 4720. Faoi ainm Congail Ipaingleo Fatac. Feuch map an ceutona: Leabair Gabala, agus an Oḡigia.)

Ian tuitime Dongaire, cruinnuiḡ aročruinne laigean air m-bruiteine Mlagnair agus roḡadair Connḡaal anna nḡ ar čionn laigean. An rin čuairėadair na luairėurairė amac air fuio Erriun aḡ ḡlaoic na nḡčė, pmonraiė, cinfir, ollmāna, agus tpeadāona 'n pobail go v-Teacmor Čadapėa ḡan mall aḡ mač: Ata triādon aroinḡ pollam. Air tiḡ-eačt le na čėile vo'n aročruinne an čėu feacht roḡadair Connḡaal anna aroinḡ, oir ni ḡlacrao Daire nḡ ullao an triādon, ve bḡ ḡo maib re ceannuḡao rean ann laetib. Vo bi Daire ḡa nḡailėao ann roḡ agus ruaimnear uime rin bi nḡeačtirė n-ullao agus ulconnmāčt doibin. Ačt vo bi Mumain agus laigean Scoilte le impirib. Bi pmonraiė laigean uao Duac commlao cuio ve ceanpėarib Mumain agus pmonraiė laigean uao Cobtač commlao cuio eile aca. Ačt ve Connḡaal aroinḡ air n-čoiḡ caic re a am veunao agus aḡ vealbḡao ḡanneta vo na m-barvairb agus pceulta vo na pilib agus map ḡneacac, biėeann a čom-



óail aḡur na bailio aḡur na filioe aḡ molaó a ḡniom aḡur  
aḡ ḡlaoic maḡ ainm aḡi: “ḡleo faḡaḡ”. Oḡi iḡ forur  
vo óuine comóeacḡac beulmolaó vo faḡail? Acḡ ann tḡacḡ  
buó beug an eolur no eaḡna apóceimeac flacaḡail vo bi  
aḡ Connḡaal. Anoḡ annḡan feacḡmao baalaḡn o’a mḡail,  
vo cuḡi re ḡo uioméapac annóiaḡ an apóciḡ ḡo Muḡain  
maḡ mḡne a acḡai. Aḡi cluaḡteant vo feapóopb an ceḡt  
ḡiana vo cuḡi Connḡaal annóiaḡ an apóciḡ aḡur an caḡa  
ciḡoḡiopeaó vo cuḡi re ḡa epuinnuḡaó, vo laḡ a feapḡ  
amaḡ ḡo moḡmḡ, aḡur ulmḡiḡ re na comlannta aḡur cḡi-  
nic re aḡi Connḡaal aḡur vo ceapḡi re e. Doubaḡt: Ni  
coḡi no ni cḡapḡ e, ḡo maḡbamai ciḡoḡioḡiḡe na ḡaal faó  
an t-olc a mḡne Connḡaal an mḡ vo cuḡi amaḡ iao. De  
bḡiḡ rin cḡuḡ re ceao filte voib o’a mḡeacḡa fein.

An t-aonḡao leabaiḡ veug. An t-octḡao caibioil.  
Riḡail b-feapóopb mḡc Eunḡa. Seacḡ baalaine. 191. ḡo o-ti  
184. R. C. (Feuc Annaḡa mḡeacḡa n-Eḡmone. An. 1. Rol.  
An 80 vuileoḡ. Aoḡi an Doḡain 4727. aḡur Annaḡa ḡ-  
Cluaḡmḡcoḡi maḡ an ceuḡna.

ḡai voḡi baḡ ḡ-Connḡaal epuinnuḡ apóepuinne laḡean  
aḡi m-bḡuiteine mḡaḡnaiḡ aḡur moḡaḡai Connḡa mac mḡlḡacḡ  
anna mḡ aḡ cionn laḡean an tḡacḡ ceuḡna imḡiḡean na  
na luacḡupaóie amaḡ aḡi fuio Eḡmion aḡ ḡlaoic mḡḡe,  
pḡionḡaiḡe, cinḡiḡ, ollmḡana, aḡur tḡeaḡaona ’n pobail ḡo

ʊTeac̃m̃or Ćabar̃ta. Anoir air f̃uĩde ʊʊʊn ap̃oc̃ruinne an  
 ceuʊfeac̃t ʊo ĉar̃laʊ ġur f̃ear an t-ap̃oc̃ruinne uile ġa  
 iapeaʊ air ʊaĩe m̃ġ ullaʊ ʊo beĩt anna ap̃om̃ġ for Eĩ-  
 mion. Aġur f̃reagair f̃eran: f̃ior̃ĉaoĩm buĩdeĉiora ʊaoib̃ a  
 ĉom̃pl̃aĩte aġur a f̃aor̃ĉlanna n-Eĩrmione ac̃t m̃ ĉiġ liom an  
 ġairm ʊo ġlac̃aʊ, oĩr f̃aolĩm ġurab̃ maĩt leac̃ mion n-Eĩ-  
 rmione ʊo cor̃nuġaʊ ann roġ aġur roġnar? Ćĩʊtear naĉ b̃-  
 f̃uĩl anam ann Muĩm̃ain no ĉior̃de no anam ann laĩġean!  
 Aġur for anna f̃earaʊ ʊubair̃t ʊaĩe m̃ġ ullaʊ: Ćreuo  
 ma f̃uĩdeʊaĩo f̃ear̃ĉorb̃ ap̃om̃ġ? Aġur ʊo b̃i mar̃ f̃ĩn. Nĩor  
 im̃t̃iġ f̃e amaĉ ġo laf̃aĩl leaġ ʊaĩe m̃ġ ullaʊ an eĩraon  
 air a ĉean, aġur ʊear̃m̃ġ Connla m̃ġ laĩġean an m̃ġb̃raĉ  
 air a ġuaĩleanaib̃. Aġur ʊo leiġ an t-ap̃uollam̃ ar̃ ap̃o  
 ann cluaĩr̃teant an ap̃oc̃ruinne f̃er̃m̃ob̃ta n-Eoluir̃ aġur lea-  
 b̃air na n-Aĩmr̃ĩe ġ̃aal̃aġ. Air ĉm̃oc̃nuġaʊ ĉuaĩʊeaʊar̃  
 amaĉ aġur ĉeĩlab̃raʊar̃ m̃or̃f̃eĩr ʊ-Teac̃m̃or aġur m̃or̃ĉomo-  
 raʊ na n-Eac̃t̃ra air lior Ćabar̃ta.

Tar̃ ʊeĩr na naoi laeĉe ʊo f̃uĩde ʊʊʊn t-ap̃oc̃ruinne an  
 ʊara f̃eaĉt aġur b̃i f̃ocla ʊ-t̃reac̃o na n-olĩġe aġur tur̃m̃or  
 ʊ-Tanaĩr̃teaĉ leiġte ar̃ ap̃o. Air an la m̃oĩm̃ im̃teaĉt ʊʊʊn  
 ap̃oc̃ruinne ʊo leiġ an t-ap̃uollam̃ leab̃air na n-Aĩmr̃ĩe n-  
 Eĩrmione ar̃ ap̃o. Air ĉm̃oc̃nuġaʊ ap̃oġaĩreaʊar̃ na bul̃roĩr-  
 ʊe: Seap̃aeann aonneac̃ air Ćabar̃ta aĩġ iapeaʊ a ĉear̃t?  
 Nĩor f̃reagair aonġuĉ. Anoir ʊo m̃ġaĩl f̃ear̃ĉorb̃ ġo ĉear̃t  
 roġculaĉ, t̃raĉ ʊo ĉuġ Connla cuĩreaʊ ʊo ʊo t̃iġeaĉt aĩġ  
 f̃eĩlġoĩreaĉt ġ'a boĉanaib̃ a ap̃om̃ġ f̃e air ac̃aĩʊ ġ-Cear̃,

Δν τ-δονηματο λεαβαρι νευς. Δν ηαοηνηματο καηβηοι.  
 Ρηγαιλ 5-Connla αρημηγ ceitre βααλαηνε. 184 5ο η-ηι 180.  
 R. C. (Feuc Annaia ηηγεαατα η-εppione. Δν. 1 Rol. Δν  
 80 ουηλεος. Δοιη αν Όοηαιη 4757. Δγυη Annaia 5- Clu-  
 αηηηηηοηοι.)

[illegible]

ḡualainaiḃ, aṛi fíleáð úo fúíðe re aṛi an tṛiúðon. Leig an aṛuollam fíuobḃta n-Éoluir aḡur leabair na n-Aimrime ḡaalaḡ, aṛi cṛiúcnuḡaḃ an leigean éuaíðeasair amac, aḡur bṛi moṛúðorpa na n-aṛuḡeomṛaḃ uṛuioṛe. Úar turṛmoy éeile-abṛasair moṛḡeir u-Taedaḃmoy aḡur moṛéomoyáð na n-Éaḃṛa aṛi lior Éabairḃa aḡur uo ḡuíl Connla fearḃorḃ a ḡ-com-nuíðe.

Anoir uo bṛi Connla lan cealḡeac, aḡur u'eirig an éuorðe iomua ḡo b-fíorḡuig Connla an caoi aṛi fearṛmairbaḃ fearḃorḃ ann Cear. Annran uarṛa baalain ve mḡail ḡ-Connla tṛaḃ éruinnuig aṛuóruinne n-Érṛmone aṛi Éabairḃa uo mṛé fíocal ve'n cineal rín, aḡur cuailuig íber mḡ Mumáin íao, aṛi an t-aḃbair rín éuiri re ciunlorḡoiríðe ḡo uuitḃe ḡ-Caer aḡur anna éiomáiolll le mīnṛcṛuioḡaḃ an ruo ḡo u-tí'n bun. Éarí úeir cṛuinnuḡaḃ uile fíadnuire éiomáiolll an ruo, annran ceirṛemáso baalain ve mḡail ḡ-Connla uo fíuob íber mḡ Mumáin lītṛiri ḡo leim aṛuóbṛe-íḃeam n-Érṛmone, aig veunáð caroiu aig maḃ: Éabṛeas Connla aṛomig fíeasṛaḃ ve fíul b-fearḃorḃ?

Áḃt fíul a éuaíð baal tṛiú uá mion u'a éeac Úeṛmon-aig éuicug Connla teinn aḡur aig macuḡaḃ u'eus re. ḡlointear Connla 'Cṛiúðeḃeal ḡac' aṛi maṛi ḡeall aṛi fearll aḡur cealḡ a éuorðe.

An t-aonmáso leabair u'eus. An veicṛmáso caibíuíl. Ríḡail Oíllíol mīc íṛelḡac cuig baalaine fíciro. 180 ḡo u-tí 155. R. C. (Fíeú Annala mḡeacḃta n-Érṛmone An. 1. Rol.



Δν 80 ουλεος. Δοιρ αν νομαιν 4758. φαοι ανημ Οιλλιολ  
 Cairphiaclac. Feuc pemocta luingfedaξ aγur Annala 5-Clu-  
 ainmichoir.)

Δνοιρ ιαρ bar 5-Connla αιρ τιγεαετ νο αροειριννε λαι-  
 γεαν λε να εειλε αιρ ιη-βριυεινε ποζαοαρ Οιλλιολ μαε  
 ιηελγαε αηνα ηυξ αρ ειονη λαιγεαν αν τραε couona ιμετιγ-  
 εαοαρ να λυαιεειραδιουε αμαε αιρ ηυτο Ερηιον αιγ ηαδ:  
 Εριυνντεαρ ηυγε ηριονηαιουε, εηηηη, ολλιηαηα, αγυρ ηρεαδα-  
 οηα 'η ποβαη λε να εειλε αηη αροειροηηαδ ο-Τεαετορ  
 Ταδαηεα λε αροηυξ ηοζαδ οηη ατα ηηαδση Ερηιουη πολλαη.  
 Αη ηηιουε νο'η αροειριννε αν εευοηεαετ ηοζαοαρ Οιλλιολ  
 μαε ιηελγαε αηνα αροηυξ αετ αηη ταηετ ηη αρουηξ Οαιρε  
 ηυξ υλλαδ α λαιη αιρ ηον εεαετεαρ ααα υαδ Μυηαιη ηο  
 υαδ λαιγεαν, βι α εηηαη ηο εοηηαδ ηοξ υλλαδ αγυρ υλ-  
 τονηηαετ. Ο'ιμετιγ Οιλλιολ αμαε ηο λιαηαιλ αγυρ νο λεαξ  
 αν ε-αροειροηηεαρ αν ειραση αιρ α εεαν αγυρ αν ηυξβαηε  
 αιρ α ηυαλαηαιβ αγυρ ηιλυηξ ηε ηο ο-τι'η αροειροηηαδ αγυρ  
 λειγτεαρ να ηεηοβτα οαρ ηυηηορ. Αηη οηηηουζαδ ηοηοδοηηα  
 να η-αροειροηηαδ, εειλαβηαοαρ ηοηηειρ ο-Τεαετορ αγυρ ηοη-  
 ετοηηαδ να η-Εαετηα αιρ λιορ Ταδαηεα. Ιαρ εηιοεηυζαδ  
 ζαε ηεαετ οε'η αροειριννε οαρ ηυηηορ, τραε αροζαιρεαοαρ  
 να ηυλποηηουε: Σεαρεαηη αοηηεαδ αιρ Ταδαηεα ζα ιαηεαδ  
 α εεαηε? Ηιοη ηηεαζαηη αση ηυε.

Ιμετιγεαοαρ εαε η'α οεαζυη α εοηηηηουε ηειη. Ατα ηειη  
 αγυρ αιγηε η-Οιλλιολ αροηυξ αιγ ελασηυζαδ ηο ηοξ αγυρ

rognar, oir aca a neart agus a coln las. Cú go raib  
 Daire níg ullao anaoirte, bi a intinn, a mein, agus a  
 aigne gearr, clirte, glia. Bi tuil aige gearm níg ullao  
 leageant uaidhe, de bhuig rin air tigeaht le na ceile vo  
 apocruinne n-ullao air m-bhuiteine n-aothmagnmaca, o'eirig  
 re ga raó: Apmionraide agus a fadoclan na n-ullao leig  
 vo mo cluar vo beit cluariteant vo gut ceolmar na clar-  
 raig agus vo na baibdaib ga cannao manna agus pceulta  
 na n-ailloirte annor go m-beit cean nibur oige 'na Daire  
 ga nígail? Agus o'eirig an t-apocruinne maraon agus  
 fneaghadar le gut donfir: Creud ir ail le Daire aht rog  
 agus doibneaf ullao? Anne nac feud leatra cluariteant  
 le gut na clairrig com fada gur maireann vo cluar a  
 níg? Agus eug Daire a fioncaoin buideciopa voib. Anoir  
 tar nígailuig Daire níg ullao eug agus tui ficio baalaine  
 fuair nonain bar. Agus a tigeaht le na ceile vo comtio-  
 nol na n-ollam rogadar Meardar anna n-apuollam ullao.  
 Tar oir nígailaó vo Daire da'poeug agus tui ficio baal-  
 aine o'eug re. Agus cruinnuig morfluaó anna tiomcioll  
 dothmagnmaca le gearguil agus morcaointe, agus iomcuir-  
 eadar meudcan Daire go Dunfobence agus apuigeadar a  
 carn rogur vo carn Eocaid Ollmanb-foola. Agus bi re  
 fionte dar cloin na talman: "Daire Eagnaó Moltaó".

Air tigeaht le na ceile vo apocruinne ullao air m-  
 buiteine n-aothmagnmaca rogadar Ror mac Connobair mic  
 ceudgein Daire anna níg ar cionn ullao. Siubailaann Ror

ann rliḡe a rliocht, ḡraduigean re, an roḡ, an ceapc aḡur  
 an rionnon, Do mḡail re cuiḡ baalaine aḡur o'eug re.  
 Air tigeačt le na ceile oo aročruinne n-ullaó air m-brui-  
 teine moḡadair Fionn a dearbhačair anna mḡ ar čionn ul-  
 laó, tpač mḡailuiḡ Fionn oa baalaine o'eug re, aḡur air  
 fuidė oo aročruinne n-ullaó air m-bruiteine n-ullaó moḡ-  
 adair Connóbar anna mḡ ar čionn ullaó. Annran t-aon-  
 maó baalain air ritece oe mḡail Oilliol aroimḡ o'eug Ibeir  
 mḡ Mumain, aḡur air tigeačt le na ceile oo bruiteine  
 moḡadair Aoamaer mac b-Feaircórb ana mḡ ar čionn Mu-  
 main. Anoif póruiḡ Aoamaer ingein Scroim uaó rliocht  
 mḡoan-ulconnmáčt, aḡur nioi taitneuiḡ rin le macaib Er,  
 oir aoubairc Roif: Anoif beio luaitmaréaiḡ Mumain tiom-  
 aint arneif aḡur miteaó treunfir air maḡcaraiḡ Erimone!  
 Duó fíoir oo roclaiḡ Roif. Annr na laetantaib reo čuair-  
 eadair luaitmaréaió amac air fuio Erimon aig ḡlaoič le na  
 ceile mḡčte, pmonraióe cinfir, ollmana aḡur treabaoan 'n  
 robail ḡo arofeompaó o-Teačmóir Čabairča. Annran cuiḡmaó  
 baalain veug oe mḡail Oilliol aroimḡ air fuidė oo'n aro-  
 čruinne aoubairc Aoamaer: ḡo n-ḡlačpaó re ḡo cinnte  
 eric aḡur oiolčiof oe macaib Melḡač air fon fuil a ačair!  
 Aḡur oo labair Roif ann cluair Meirte mḡ ulconnmáčt  
 annor ḡo o-toimēaḡpaó re Scroim uaó ulmuḡaó an Danaan  
 le comḡnionm čabairc oo Aoamaer. Aḡur air cmočnuḡaó an  
 aročruinne oar turmóir imčigeadair air aḡaió uaó Teačmóir,  
 aḡur oo čuir Aoamaer luaitmaréaióe air fuio Mumain ḡa





Διη τιγεαὶτ λε να ἔειλε το ἀποῦρυννε λαίγειαν διη m-  
 bpuiteime Mαγναιη ποῖσας Εὐδαίρ mac Oilliol anna μῖς  
 ἀρ ἔιονν λαίγειαν. Το μαιη Δοαμαερ διη Ἐδδαίρτα ἀγυρ  
 ποῖσας πριονταίθε ἀγυρ μαίτε Μυμῖαν Δοαμαερ anna  
 ἀπομῖς φορ Ερριον. ἀγυρ θυὸ μῖαν το ἀν Ὀανααν το cu-  
 ingeall το fein τριὸ Σερμον ἀ ἀταρ ελιαδμῖυν, οἱ το πόρ-  
 υῖς Δοαμαερ ἀ ingein Flaṭṭoeap. Ἀὲτ το εἰρημέαργς Μειρε  
 ἀν μῖς, Σερμον ῖο ῖευρ παὸ ἀν comḡmóm ἀ εῦς re ἀπειρὸ,  
 ve bpuḡ rin εῦς Σερμον ἀ focalḡeallta naḡ ḡlaḡpaḡ μον-  
 παίρε ιοῖη πριονταίθ Μυμῖαν ἀγυρ λαίγειαν παρῶα. Ἀνοῖρ  
 το ἔαπλᾶὸ τριατ φορμῖς Εὐδαίρ mac Oilliol na μῖθε reo  
 ῖο cinnce, cpuinnuḡ re rin ποῖσαιḡτε λαίγειαν λε να ἔειλε  
 ἀρ ιοῖιολ, ἀγυρ οἰμῖςḡ ρῖαὸ ἀον ḡleup διη feyṡ leo ῖο  
 lomloḡ, ἀγυρ το λυῖθε ḡaḡ caṭa apmḡleupṡa ἀ b-polaḡ ti-  
 omḡioll boṭanaíḡ ἀπομῖς. Τριατ παίḡ uile μῖο περὸ comḡi-  
 ḡeapṡ ῖο oban διη ἀπομῖς ἀρ ἀḡorant, μῖθεῖρῖν cuḡ Δοα-  
 μαερ e fein αῖς cean caṭa beuḡ ἀγυρ τριονεαḡαρ com pa-  
 ra ḡur feapḡḡ caen aca beo. Ἐιτῖςḡ caḡ ann bar paoi  
 cuaipe boṭanaíḡ ἀν μῖς το μῖḡail Δοαμαερ cuḡ baalaine  
 ῖο ḡlanṡ. Ὀaningnaḡαρ ἀ ἔαῖη διη Mαḡ lomloḡa paḡḡ aṡ  
 διη εἰτῖςḡ re.

Ἀν τ-αονῖαὸ λεαδαιρ veuḡ. Ἀν ὠαῖα caibíol veuḡ.  
 Ρῖḡail Εὐδαίρ mḡc Oilliol ἀπομῖς feaḡt baalaine 150 ῖο v-  
 ti 143. R. C. (Annala μῖγεαḡta n-Ερριονε. Ἀν. 1 Rol. Ἀν

80 vuileog. Doir an domáin 4788. faoi ainm Eócaíó Ailt-leathan. Agus ann Annala 5-Cluainmíchnoir agus ríobta lungfeaiḡ.)

Ó tríall Eócaíó go roḡappuig go Teacmhor Ṫabarṫa, agus culaíó arṫeac ran teac an mḡ. Cuir re na luaitṫuraíóe amac ari furo Eriion aig ḡlaoic na mḡte, pḡionraíóe, cinṫir, olmána, agus trēaḡaona, pobail go aroṫeomṫaó o-Teacmhor Ṫabarṫa, le aroṫis oo roḡaó. Acṫ nioṫ éainic mḡ no pḡionra, no ceanṫear go Ṫabarṫa acṫ amáin uao laigean. Nioṫ éainic ullao mar ḡeall ari míoḡnionm Muṫain agus laigean. B́i pḡionraíóe agus maite na mḡeacṫaeó reo annaḡaíó a céile a ḡ-comṫuioe agus ullmuis ṫao na ḡaal annaḡaíó a céile mar namao. Anoṫ iar bar Aoamaeri ari tiḡeacṫ oo aroṫuinne Muṫain le na céile ari m-bṫuiteine roḡaóar Naioṫeir mac b-feaṫoṫb veaṫṫaṫar Aoamaeri mḡ ar éionn Muṫain.

Agus uao éarṫaó nar éainic aontuine eile go Ṫabarṫa roḡaóar pḡionraíóe agus maite laigean Eócaíó anna aroṫis for Eriion. Ari n-óoiḡ b́i intinn agus aigne Eócaíó aroṫis claonuḡaó go roḡ agus roḡnar. Buó mian leir oo beit ḡleuṫaó e fein annor go laompao re le reoṫaib lonraib agus rḡoil, agus ann caṫṫar agus luṫeac aóleacṫa le veaṫis or, agus a folc ciarṫarte faoa ari lṫḡaó riar ari a ḡuailanaib agus bṫat miorṫbuileac raóṫar mḡooṫeao q-feine. B́i culaíó ur aig Eócaíó ḡac la ve na reacṫ-

baalaineasó vo fuidhe re air an t-uidhe an Teacóir Táb-  
 arda. Is e duibhairt Conncoibair níg Ullaó: Is maic go b-  
 fuil an cean seo ve macaib lolaib aig clonugaó vo gleur  
 oimaoineasó, oir is fearr e 'na clompoir fealltasó buó  
 gneasó vo'n flióet uo? An t-uidhe vo nígail Conncoibair veic  
 baalaine ann Ullaó fuair Meacóir an aruollam bar, agus  
 air cruinnugaó vo coméionol na n-ollam rogaobair laoi an-  
 na aruollam Ullaó. Anoir annan reatmav baalain ve  
 nígail Eocóir aruig óuaidheobair na luaidheuibíve amac air  
 fuir Eirion aig glaoic na nígte, pmonraíve, cinfir, ollmána  
 agus treabona 'n pobail go aruioimav Teacóir Tábarda  
 ar comgar aruig. T-uidhe vo fuidhe an t-aruibinne, agus  
 ceilabhaobair morfeir v-Teacóir agus morcomav na n-Eac-  
 tra air lior Tábarda, nígne feargaib mac m-bheobair míc  
 dongaire míc n-Duac míc Oilliol míc laogaire, míc Uégoine,  
 cuingraó coméirige le naoirair níg Muimain annagaó Eoc-  
 óir aruig, agus éarhanguib re leir mar an ceuna maice  
 laigean, agus ni raib fpuacó angeur na Seimraó aig cuir  
 bac oirraib. Com luait gur óuailuib aruig gnioimarda  
 feargaire cuir re teacóirveacó go concobair níg Ullaó go  
 n-veimíneocóir vo an fíor. Agus vo glaoir an níg mire  
 laoi cuige agus duibairt re vo t-uidhe na teacóirveacó:  
 Abbaingió vo Eocóir focla g-Coirmaic: A b-fuil na gaal  
 Séioit anna n-uin vo fiaóailib na faoilcon? No anna eilite  
 vo níg na reoilgoirveacó? A marloacó clon lolaib go b-uidhe  
 an talam le fuil na óaíneacó? Agus o'imicis an teacóir-

eaët ari ari. Aënuig miz ullao dompa laoi oo rëmuob riar  
 pocla a fneaghaò oo cluai n-aroëruinne n-ullao. Aður  
 mizne feargair veppi go Tuacmumain aður oo triall leir  
 cinpi na talaman uo aður oo meuvuig a armpfluað aður  
 gluaiuig re o'ionnfuiðe bpiëine laigean faoi Meirte aður  
 gluaiuig aroig le armpfluað laigean aður comlanntaib  
 ibluðao. Ari fearao faoi leit a ceile aubairt Eoëao  
 ar aro: Feuc ppeacanaide Mumain aig eicilao annreo ari  
 loig an reabac le pluðao fuil laigean! Aët fneagair  
 feargair: Rigne an paitëiof ceoac paðairc Eoëao leir an  
 vapa amairc feucpaò an t-lolair tpeoruðao an marëac le  
 paltaip ar éionn macaib g-Cobtaç! Oo bi an caè ari ba-  
 oclapari uao èairbainuig baal a laomaðao go o-turuið  
 vopcaoar aig tuicim ari epomgualanaib Mullacmeirte. Aður  
 ful a pcarpuig an oioë oo mte focal: Go paib Eoëao  
 marb.

Cornuig armpfluað laigean coln Eoëao an oioë rin  
 ari maioin amapac mari èainic baal amac iomëuireaoar  
 meuoëean Eoëao go binn na Meirte aður aòleacaoar ann,  
 aður oaingneaoar a èarin, aður poëaoar cappac ulmop go  
 o-ti bapri an caprin aður apouigeaoar an cappac ari bun,  
 aður biopëearpeaoar a ainm ari: "Eoëao aroig Laoëna-  
 ra". Aður oo bi mizail Eoëao reactbaalaine go iomlan.  
 Iap tuicime Eoëao oo gluai feargair ari aðao go Mag-  
 nar bpiëine laigean.



Ան տ-սոնմած Լեծայր յեւջ. Ան շրթար Եսիւսիլ յեւջ,  
 յիշգիլ Բարչայր Իմ Ի մ-Երեւոյթիլ յած լիւօժ Խօլայր Բրօյից.  
 Օճ'րօւջ ԲաճԼայն. 143 ցօ Ե-Ե 131. R. C. (Բեւժ Աննա  
 յիշգաժա ռ-Երրօն. Ան 1. Բօլ. Ան 80 Եսիւս. Բօյր Բն  
 Օսմայն 4805. Բաօ Բնմ Բարչայր Բօրթայիլ. Բցր Բն  
 ԱննաԼայն 5-ԸԼաԻմմիճօյր.)

Անօյր Ե'մէից Բարչայր Բն Բշայծ ցօ Բրիւժեյն Լայջան  
 Երաժ Եի Եօճայծ լիւժե մարն, Բցր Բարթօն ռա Երեւնիւր  
 Բն Բն Բրիւժեյն Բցր Բրօյիշգաժօն Բարչայր Բն Բ ԲԵԻճԵԻԻԻ,  
 Իր մար լին ցլաճ Բե ցարմ յից Բր Ըօնն Լայջան. Ան լին  
 ԵրաժԼեւօն ցօ Եճարժա, Բցր Եօ ԵարԼած Բն յսօ Եսօնա  
 Բցր Եօ լիւժե Բե Բն Լաճիլ Բմեարց ԵօմԼաննԵԻԻ ԲրմցԼե-  
 ւրԵԻԻ, Բցր Իր մար լին Եօմճւր Բե ցարմ Բրօյից Բն Եան  
 Եր ԲաճԼայն լիւժ ԲսարցաԼած Եօրթա ռա ռ-Բրօթեօմթած. Բն  
 Երիւննիւց Եօ Բրօթիւնն ռ-Երրօն Եօ լիւժե Բարչայր Բն  
 Բն Երիւճօն. Օ'եյից ԵօնԵօն յից ԱլԼած Բցր ԲօւԵարիւ:  
 Բ ԸօմֆԼաժե Բցր Բ ԲԵԻճԼաննա ռ-Երրօն Բ Բրօթիւնն  
 Բրօթեյմեաճ ԲԵարիւց ԲօԵալ Բն Բսօ Երրօն Բցր մար լին  
 ԲաճԼայն ԸԼայր յից, ԲրիւժարԵւած Բցր մաժեւծ ԱլԼած. ցօ  
 Բած: Օօ Եի Բարչայր մաճ մ-Երեւոյթիլ յած Լաօջարե յե  
 լիւօժ Խօլայր ցլաճած ցարմ Երիւճօն ռ-Երրօն յած Եաժ  
 Երեւնիւր ԲրմցԼեւրԵա?

Որ Բրեւջար Բօն ցիւժ: Ոճ Բսօ Բրօյ Բն ԲԵւլ. Ան  
 լին ԵւԵարիւ ԵօնԵօն: Բսօ Եօյ ցօ ցլաճաժ Բարչայր Բ  
 ԲԵ Բն ԵաժԵօյ յից Լայջան յից ցօ լիւժթաժ յիցե, Բրիւժ-

ʁaib̃e aʒur maib̃e n-ɛrɪuone aɾoɾiʒ? aʒur o'ʁaʒ ʔeap̃ʒaɪr  
 an tɾiʋaon aʒur vo ʃuiʋe aɪr ʃuiʋeʃan ɾiʒ laɪʒean. aʒur  
 aʋuʋaɪɾ an t-aɾuollam̃ aʃa tɾiʋaon aɾoɾiʒ ʔollam̃! O'eɪr-  
 iʒ Concobaɪr aʒur uʋaɪɾ: ɕɾeuo ma ʃuiʋeʃaɪo ʔeap̃ʒaɪr  
 ɾiʒ laɪʒean aɾoɾiʒ? aʒur vo bi maɪ ɾɪn. ʒo uoim̃in ʃuaib̃  
 ʔeap̃ʒaɪr amaʃ ʒo laʃaɪl aʒur leaʒ aɾuʋeɾom̃ʔeap̃ laɪʒean  
 an eɪʁaon aɪr a ʃean, aʒur vo ʃuɪr ɾaɪɾeɪr ɾiʒ muʃam̃  
 an ɾiʒʋaɾt aɪr a ʒuaɪanaib̃, aʒur ɾɪluɪʒ ɾe aʒur ʃuiʋe ɾe  
 aɪr an tɾiʋaon Oo leiʒ an t-aɾuollam̃ ɾeɾioʋta n-ʃoluɪr  
 aʒur leaʋaɪr na n-aɪmɾɪʔe ʒaalaʒ aɾ aɾo añn ʃluaiɾteant  
 na n-aɾuʋeɾuɪnne, aʒur aɪr ɕɾioʃnuʒaʋ, im̃t̃iʒeaṽaɪr amaʃ aʒ-  
 ur ʃeɪlaʋaɾaʋaɪr moɾʔeɪr o-Teaʃm̃oɾ aʒur moɾiʃom̃oɾaʋ na  
 n-ʃaʃtɾa aɪr liop̃ ʃaʋaɾt̃a. buʋ m̃oɾ an ʃuɪɾɾion n-aɾu-  
 ʃeannuʋeʃaʋ na b-ʔeine a ʃaɪnɪc ʒo ʃaʋaɾt̃a an tɾaʃ ɾeo.  
 aʃt buʋ ʒeup̃ an ʃaɪll uoib̃ tuiɾime ʃoʃaib̃ laʃʃnaɾa.

aʒur ʔɾɪonʔaib̃eʃaʋ, oɪr buʋ ʒneʃt ɾan tɾaɾt̃ uo vo ʃaʃ  
 vo iom̃ʃuɪr ʃulaib̃ moɾluʃaʃm̃aɾ t̃aɪt̃nuɪʒeʃ le ʃoʃaib̃ laʃʃ-  
 naɾa. ʃaɾ uoɪr na naɪ laʃte vo ʃuiʋe an t-aɾuʋeɾuɪnne  
 an uʋaɾa ɾeʃʃt, aʒur bi na ɾeɾioʋta leiʒte uʋaɾ tuɾmoɾ,  
 aɪr an la uoɪʒionaʃ tɾaʃ aɾoʒlaɪoib̃eaṽaɪr na buɪɾoɾiʋe:  
 Seap̃eann añneʃ aɪr ʃaʋaɾt̃a aɪʒ iap̃eʃaʋ a ʃeap̃t? ɾioɾ  
 ɾɾeʃaʒaɪr aonʒuʃt̃. aʒur im̃t̃iʒeaṽaɪr ʃaʃa m̃-baɪle ʒo uoʃʒ-  
 ōun a ʃom̃nuʋe ɾeɪn. aɪr m̃-ʔao uɪle laʃteʃaʋ o'a ɾiʒaɪl  
 ɾiʒne ʔeap̃ʒaɪr ʒo uʋeɾaʃt̃aʃ uʋaɾ ɾoʃal n-ʋɪʒe aʒur uʋaɾ  
 tuɾmoɾ o-Tanaɾteʃaʃ. bi ɛɾɾion uɪle ɾaɪ ɾoʒ aʒur ɾoʒnaɾ  
 aʒur vo m̃aɪr ʔeap̃ʒaɪr ʒo ɾoʒʃulaʃ oɪr ɾɪ ɾaib̃ iom̃ʋa uo

ppionraib uab Cobtae le corpuab ruar imur annanaabao. Iar nuaileab arois aboeus baalaine o'eus re.

An abaleabair oeus. An ceo caiboil. Rigail don-  
gaire o-Tuimeac mic Feargaire uab Duac mac Oilliol mic  
laogaire arois. Tmoao agur ba baalaine. 131 go o-ti 99.  
R. C. (Feuc Annala nuaecta n-Ermione An. 1. Rol. An  
82 ouleog. Doir an Domain 4816. Faoi ainm dongaire Tu-  
imeac Tabarta. Feuctar an ceona Ogigia an tpea pion.  
C. 40. Agur Annala g-Cluainmionoir agur rcomba lunfaig).

Air tigeact le na ceile oo aroemine laigean air m-  
buiteine Magnair noabair dongaire mac Feargaire anna  
nig ar cionn laigean agur cuir re na luaitemaoioe amac  
air fuo Ermion aig glaoic na nuaie, pionraioe, cinfir  
ollmana, agur tpeabona 'n pobail go aroemao o-Tead-  
mion Tabarta, agur air fuioe oo'n aroemine an ceo  
feact noabair dongaire anna arois for Ermion. Oo leig  
an t-aoollam rcomba n-Eoluir agur leabair na n-Aimrie  
gaala, iar rin imtiaeabair amac agur ceileababair moifieir  
o-Teadmion agur moicomao na n-Eactra air lior Tabarta.  
Agur ni raib tra peire ann uab laeib mada beanuigean  
g-Ciombaoe com noflaiaimail. Tar oeir an moifieir cmo-  
nuig riao feact ba curmion. Agur nion fearuig donneac  
air Tabarta aig iareab a ceap.

'Do éarladó suph gnochtúis Aongáir gac crioite le ghrá,  
 oir ní raibí re anna ionnraimhail mar buó gneacó vo macaib  
 iolair. Annpán oapa baalain o'a mighail o'eug Concobair  
 migh Ullao éarí o'eir mighail reacó baalaine veug, agus air  
 fúioe vo apócuinne Ullao air bhuíteine Aoómaighmáca  
 roghadair Eocáio mac g-Connócobair anna migh ar éionn Ullao,  
 agus annpán ceuo baalain ve mighail Eocáio fuair laoi an  
 t-apuollam bar, agus air tigeadó le na éile vo coméionol  
 na n-ollam roghadair Tuigfeacó anna apuollam Ullao Anoir  
 éarí o'eir mighaileao re baalaine éuao Aongáir air éuairt  
 le Eocáio go Aoómaighmáca, bí uile ruine coméilint go  
 ouétraacó le gairveair éabairt vo Aongáir, agus bí re  
 lanfarta. Ann rin caruig leir Ruiohuioe mac Roir pmonra  
 Er agus eug riao lam carantair o'a éile agus bhonnuiú  
 Eocáio morbhontanar vo Aongáir, agus vo reinn an t-aor-  
 óail a muinuiú Carpteine an bapo aomann Maoim agus  
 mhoruacó air ceuduibí a g-clairacó, agus o'ioonruig fneargaire  
 an bapo buó binne gacó ann Ullao tureacó an rann. O'fíll  
 Aongáir go Teacómor Éabairt.

Anoir éuao an Earracó éart agus turuig bíac na g-  
 cpaobó aig teacó amacó, agus ceol binn na n-eun vo beic  
 cluinte, agus na iarg aig imirt ran uirgib, agus o'iméig  
 Aongáir apuig mar buó gneacó vo go minic go o-ti'n iar-  
 tír go uirgib talamhan g-Coirimacó cinéir b-fobair buacóarao  
 rhuicó laogaire. Anoir vo éarladó go raibí iomorca uil aig  
 Aongáir air rion, o'ól re go treun, ghráuiú re mar an



ceurona an reilg, aét cuir re a anmianta ann iomra bion-  
geallais na talman, aghur vo earlaó go raib Aine ingein  
Donghaire an tracht reo ann boéanaib g-Coirmaé le Maria  
ingein Taoir aghur Neirua, aghur vo bi Maria pionnbreao  
buó aine ari bit. Tar real o'fíll Donghair go Teacmori,  
aét o'fan aineadta Maria ar éomghar a aigne a g-éomnuíde  
ann gaé aic a m-bídeann re. An tracht reo vo máir Ar-  
feair treunníac b-feairgum cinfir n-Oir.

Bí feairgum aghur Arfeair capéanaé vo Donghair oir  
buó iomra an feaét vo fear feairgum ann boibéaobaircaéa  
le Donghair vo corpuáó Anoir vo éug Arfeair a fearé  
aghur a ghaó vo Aine. Aghur o'iméig rian leir an ghaó  
uo, oir bi'n oghlaóé gan voéur ve bñg go raib Aine in-  
gein níg. Aét éug Aine aghur Maria geara carantair o'a  
éile go veo, aghur gnoéuig Arfeair Maria annor go cla-  
onrao ri a cluair vo rceultuib fearéghaó a bi aige ari  
Aine pun a anama. Don la nuair éilaébraoar le na éile  
ve'n ghaó uo vo earlaó gur éainic Donghair oiréuib ar  
ioriol aghur éuailuig cuir o' éomraó, aghur mar éig re bi  
rao le carpuáó le na éile trachéona amaraé, aghur o'iméig  
Donghair leir. Anoir ouéairc Maria le Aine: Ma raérao  
Aine go aic eigin trachéona amaraé aig uair ariuge aca  
punfocal aig Maria o'a cluair? Oir vo fáoil Mar vo buó  
feairi vo ingein níg na focla vo raéail uao beul Arfeair  
e fein. Ari tigeaét an mairin éuao Donghair aghur fuphion  
ari an t-reilg, aghur ni cluintear ann m-boéanaib g-Coirmaé

aét ulmúgáó na feire, agus ari an la reo bi an feilg  
 fogur<sup>4</sup> oo bo boéanaibh g-Coirnéac. Ari crioénuzáó an feilg,  
 fuibéadai aig an feir, agus iteáadai agus éuaid na euaáa  
 éaric go farrirang, agus o'ol donéar nuig go ariúig a  
 rriopao go teann, agus éraé fuibéadai for na feiloiríde  
 aig an boro, o'iméig donéar go ciun ar ioríol go o-ti'n  
 aic aoubairic Maria le Aine oo beiré, agus oo bi bpaé  
 ariofiri ari a gualainibh, agus nioi fao a bi re a b-follac  
 anuiai oo éuailuig re coiréim aig tigeaét, biongéall ari  
 faitéioir agus éaimic ri arteaé fan oluérar. Agus donéar  
 leaé ari mihe le fion agus fiongáó curuig re éabairic  
 forneair oo'n biongéall. Agus íaoil donéar gur buó i  
 Maria a bi aige. Agus ir mar rin fuairi Maria a capao  
 com marluigte aéruiigte uao bi ri feal noime rin. Agus  
 ariúig Maria Aine boét uao 'n talam anna paib ri mar-  
 luigte leir an te ari buó coir oo cornuzáó an talam.  
 Com luait gur feuo leiré, innruig Aine oo Maria an rceul  
 naireac. Anir bi ainm ariofiri mar nime giana oo ceáctar  
 aca, amapaé nuair naé éangadai go boro o'iméig litra  
 bean g-Coirnéac le feucéint cia paibeadai? Agus oubraadai  
 na mna-fuirpion go paib caili ruancoulam aca for. Agus  
 éaimic litra an daia uair, agus o-innir Maria oi uile ruo.  
 Ar le litra ann óiaé ariofeari giana agus fuairi ri an  
 oglaoc. Ari cluairtant óo na foela: A ariofeari giana.  
 Bi iongantar ari! Agus nioi feuo leir paóairic rula litra,  
 agus bi fuaid aic ari, agus o'iméig ri uao aic anna paib.

Iar tamal dubhairt Droídear leir fein: Rácfaoir go Maíra,  
 inreóad uomra cheuo éalluig litra? Agus iméig leir go  
 tappuig agus fuair fe an bhongéall anna fúide ann bot  
 litra go lubuádh Aine a capad, air feúfint an t-oglaó  
 éus ri rcheos mar uine aig uiréad uad aifling olé,  
 agus éitúig ri ann taom neul an bair. Agus o'fan  
 Droídear anna fearéad mar cran' milte le teintiad  
 tréat labheann baal go feargá le clan na talman,  
 agus éainic litra go u-ti'n bot air cluairteant rcheos  
 Maíra. Mar leimnuig Droídear le aroúgá id uad'n  
 talam rcheosadair mar don gur éainic macéire anna  
 mearg. Agus aubhairt litra leir an oglaó: Sáoil-  
 uig mire gur eitiolúig tu go botanad uo áear, níbur  
 fúide uo beic aig marluádh botana g-Coirnéad. Ní b-fuil  
 failte ann reo roim uo leiríve! Air ball glácfad uol-  
 éior an uig oluégim oir O a Droídear miltead! Freagair  
 Droídear: Go m-beid a beata gear no fada ir cuma le  
 Droídear, nídeirrin ní coir go g-cuirfao donnead eugéairt  
 air? Dar baat, Re, agus Tarrairé ní b-fuil pior aige  
 air fad feirge litra, no fad fairéiora na m-bhoingéall?  
 Ní piorruigéann veir tura freagair litra air baimead.  
 Anne naé éus tu forneart uo Aine afeir? Anne naé rin  
 fad feirge litra, fad fairéiora na uir, fad uoléiora 'n  
 uig? Eir a litra agus a Maíra agus a Aine óear! Ata  
 Droídear com meamíontréat uo'n nio a veir litra, le litra  
 i fein Sáoilfao Droídear a beata caite go maic ma feuo

leir don maic deunad air ion Aine. Air feus le Drofeair  
 fhoneair deunad air ingein ariomh? Na glac ouit fein  
 rnuainte com thom annaigad mac b-fearghim. Raefara  
 air fuio an talam aig lorguigad an t-erlaoe, nuig go m-  
 bainraim de a beata ghana mar epic an reall reo. Agus  
 o'far na bhoingella nibur rogculae, agus o'imtig Drofeair  
 air agad meid le baint uolcior. Agus fhearcoil litte air  
 Aine, agus cuad Mara amac agus cluinuig ri uaine aig  
 ruibail anna diaig, air iompuigad feuc an migh!

Agus do cuir Donfair iongantair air Mara, acit air com-  
 ghairad leite de'n ghairdeair a bi aige leite ran olutair  
 ariur. Biohuig ruil Mara anam Donfair air fheadair  
 do: Ni glacrao Donfair mioradamaid rogh fearra, do mar-  
 luig an t-acair a ingein fein! Agus do fear Donfair ma-  
 raon gur do far re air an aic. Douhair: Ma fandrao  
 Mara leite. Ata mo leanb neamciontae de'n mioniom  
 ghana reo!

Filuih Donfair go rothappuig go Teacmor Tabairta agus  
 oruuiug re e fein taobh rtiug de. Go tradaidail mainic  
 Aine taobthom tabairad agus migh ri leanb fearra. Agus  
 do cuir Donfair a ariomair leoair le iomcuir an pairae  
 cuige. Agus acnuig an migh: Iomcuir e go binnaoair agus  
 tabair do'n fairge e. Acit do bi'n fairge nibur trocraeac  
 iona rir, agus eainic an leanb raor uad na tontaidha gur  
 fionnuigeadair e uair a eudail, agus toigeadair e go Teac-  
 mor Tabairta. Air cluairteant do Donfair cao earlad do



ըսիք թե ըստ ան տ-արօժնոմբարի մէջ յաժ: Երսնուսիցիո իոմօս  
 օրե նա ցնոմբարսի. Աջսր օ'նուր ձոնցար նա ուժե ուր  
 օրից ճա յաժ: Երես օրեան յերիքօցանցից մ-Յաւսի Բսո  
 միտե? Աջսր քրեցար ան տ-արօժնոմբար: Եւսար ան Լեան  
 ան թո Աջսր քաջ Ե Աջսր իմեցի տար մի օր Աջսր, Աջսր  
 քաժ Եւսարս ուս ցնոմբար քոսալ մ-Յաւսի Բսո միտե Լե-  
 քոսալ Լեա. Աջսր օր Բի մար քո. Լար քո Եւսար ձոնցար  
 ճո Բ-քրիքսիցարս քոսալ մ-Յաւսի Աջսր Եւսարս ան տ-ար-  
 օժնոմբար: Բսո ան Լեան մի տալս ճո ճաժ Եւսար ու  
 մեարս ուր քոնտար “Բսոսեաժ” Եւսարս Եւսարս Եւսարս Եւսարս  
 քաժ թե ան Եւս, Եւսարս մի միսր ճարս, Եւսարս Եւսարս Եւսարս  
 օժեան մի տալս մի մի. Բսոսեաժ ան Լեան ճալ! Բսոսեաժ  
 Եւսարս մի մի քոս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս  
 “Բսոսեաժ” Եւսարս “Բարսարս”. Լար թո Եւս քոլ Եւսար ան  
 Լեան օժեանս թո օժեան Եւս Եւսարս Եւսարս միսր Աջսր  
 տալս ան Եւսարս ճալ ուս քրիքսիցարս. Լր մար քո  
 Եւս Եւս, մար քո Բսոսեաժ Եւսարս.

Աջսր օր ըսիք ձոնցար ան Լեան մի մի ճո Եւսար Աջսր  
 Եւսարս քո ան Լեան օ'Եւս Եւսարս օր մարս Եւսարս Աջսր  
 Մարս ան Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս  
 Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս  
 Աջսր մի Եւսարս օր Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս  
 Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս  
 ան քաժ Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս  
 օ'Եւս քո. մի Եւսարս օր Եւսարս Եւսարս Եւսարս Եւսարս  
 Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս Եւսարս

Fomar mac Aingeathóir, anna níz ar éionn ullao. Annpán  
 oapa baalam o'a nízail trialluiz Ruaóruíde uao Doómañ-  
 máca, asur o'iméiz re le fuirpion faoi lanfeol go Cruiten  
 tuat. Asur o'fan re maite ann ful a filluiz re, asur  
 mar fuidé an níz anna feompaó ann Doómañmáca asur  
 mire Túizfeac aruollam ullao fogur oó, aubairt re liom:  
 'Do máir mire oá muon amearz clan b-feotar, rcpuruisz  
 me iao, ní b-fuil riao marí clan na n-Erpione, beul-binn,  
 focal-peir, marí rpué rleibe go tappuiz meougaó asur  
 connaó éar iombéul, go tappuiz beugnuzaó riar aip. At-  
 amar aepugaó poropur, rilemar rpeara n-oeor aip cluair-  
 teant rceul cruaižeac, acé gnuóemar gnuom níbur cruaipe  
 'na an cean aip a guilemar. Ní marí rin oo cloin z-Cru-  
 iten, ata riao rogóar aigneac, focaléiom, asur meougaó  
 go morímar.

Inniréadar an caoi a éangadar a aepéca ar talam  
 faoi cuairt uirzib aip gaó taoó, asur éangadar éar coill  
 asur rergan aiz leanuizt iméacé m-baal nuiz go pang-  
 adar an talam reo ann laetantair Eocáio mic b-feapmór  
 mic Aingeathóir níz ullao, marí ata rcpioóta aip leabair  
 na n-Aimrpe n-Erpione. Acé oe'n caoi asur oe'n triac  
 aimrpe a éaríao ná níóte, ip beugan rior ata aca, oip ní  
 b-fuil monte triac no aimrpe, no rcpioóta a focal aca.  
 Ata a ainpior morí, a éoirp laoirí a rriorao treun. Buó  
 éoir oo Erpion oo éabair a aipe annor naó cuirfao talam  
 z-Cruiten cómmoraó aipéi?

Ατα υλλὰὸ ἀγυρ υλλτοννμάετ φαοι ροῖ ἀγυρ ροῖναρ, ριυβαίλεανν Ρυαὸρμυῖθε μαρ ἃ ρίλοετ κομνεαρτυῖγεανν ρε ρριοναο ἀν τ-αοροῖ. Ἀν τρὰε ρεο ὅο ἐαρλὰὸ ζυρ ὀ'φαρ ἀν ζαρυρ φεαρμάρα ἀννα φεαρ ἀγυρ οὐλῖναὸμυῖζ ἀρομυῖζ ε νῖδυρ μυῖζα 'να Ευνὼα ἃ ρυῖζ ἃ ἐεῖλε Δῖνε ἰνῖεῖν Δονῖζαῖρε ρρῖ-ονῖρα λαιῖεαν ὅο. Ἀγυρ ἐαῖμῖ ἀρομυῖζ λε φεαρμάρα ζο Δοὸμὰζνμὰεα ἀγυρ τρεορμυῖζ ρε ἀν τρευνλὰὸε ἀρ ἐομῖζαρ Ρυαὸρμυῖθε ρυῖζ υλλὰὸ ἀγυρ ὀ'ἱαρρμυῖζ ρε υαὸ'η ρυῖζ ριον ἐαλαμὰν ἀνν τῖρ na ἃ-φῖρῖνεαετ μαρ οὐῖεε ὅο φεαρμάρα ἀγυρ ὅο ἱμαῖρ ρε ἀνν Δοὸμὰζνμὰεα, ἀετ ρῖλμυῖζ Δονῖζαῖρ ζο Τεαὸμὸρ Ἐὰβαῖρεα ἀγυρ ὀ'ευσ ρε ἀνν ἐαρ ρυῖζαῖλ ὀα'ρὼεуз ἀγυρ ρῖε βααλαῖνεαὸ.

Ρῖζαῖλ ῖ-Connῖζααλ ἀρομυῖζ κυῖζ βααλαῖνε. 99 ζο ὀ-τῖ 94. R. C. (φευὸ Ἀνναλα ρυῖζεαετἃ η-Ερρῖονε. Ἀν 1. ROL. Ἀν 82. οὐῖλεος Δοῖρ ἀν Ὀμὰῖν 4876 φαοι ἀῖνν Conall Collam-ρὰε. Ἀγυρ ραν Οῖζῖζῖα, ἀγυρ Ἀνναλαῖἃ ῖ-Cluaῖνμῖενοῖρ.)

Ἀν ὀαῖα λεαḃαῖρ οεуз. Ἀν ὀαῖα καῖβῖοῖλ.

ἱαρ η-ḃαρ Δονῖζαῖρε ἀῖρ ερῖννμυῖζαὸ λε na ἐεῖλε ὅο ἀρὸερῖννε λαιῖεαν ἀῖρ ἱ-ḃρῖεῖνε Μὰζναῖρ ροῖζαὸαρ Con-ῖζααλ μαε ἱοῖρρεουλ ἱῖε ἃ-φεαρῖζαῖρε ἀννα ρυῖζ ἀρ ἐῖονν λαιῖεαν. Ἀν τρὰε εευὼνα ἰμῖεῖγεαὸαρ na λυαῖεερῖαῖθε ἀμαε ἀῖρ ρυῖο Ερρῖον αῖζ ῖλαοῖε λε na ἐεῖλε ρυῖεε, ρρῖονῖραῖθε, εῖνῖρ, οἰλμὰνα, ἀγυρ τρεαḃαονα 'η ροḃαῖλ ζο ἀρὸεοῖμῖραὸ ὀ-Τεαὸμὸρ Ἐὰβαῖρεα λε ἀρομυῖζ ὅο ροῖζαὸ. Ἀῖρ ρυῖθε ὀο'η ἀρὸερῖννε ροῖζαὸαρ Connῖζααλ ἀννα ἀρομυῖζ ροῖρ Ερρῖον.

Cúaid re amac go liafáil, agus glac re an eiríon agus  
 an mighnáit uad lán an t-ardomfeair. An ríleas do  
 fíor re air an t-ardom agus do leis an ardollán ríob-  
 ta n-eoluir agus leabair na d-aimpíre Saas. An rin  
 iméigeasair amac agus ceileabairair mórfeir v-Teacmór  
 agus mórcomair na n-eacra air liof tábairé. Cíochu-  
 geasair gac feacé ve'n ardóirinne air curmór. Acé do bí  
 mein agus aigne doamaer migh Muíain annaasair Connasal  
 oir buó. mian leis fein gairm aróir do fagóil. Anoir  
 ran cuigíad baalain v'a mighail cuir Connasal amac na  
 luaitéirair air fíor Eiríon aig glaoic mighé, pírionairé,  
 ciníir, ollmána, agus treabhaona 'n pobail le na ceile go  
 ardfeomair v-Teacmór tábairé do fíor anna ardóirinne.  
 Agus an tréat óirinnuir an t-ardóirinne air tábairé mighé  
 doamaer comglic agus coméirige annaasair Connasal aróir  
 agus tréalluir doamaer a comlánnéa armgíleiréa 's ionn-  
 fíor Teacmór agus do glair aróir leis a armfíleas  
 ann a n-asair agus éainic re fíor leis leo air Mas Al-  
 muir agus ulmáigeasair cét agus do éit Connasal agus  
 bí a armfíleas ceairmighé uad na ceile.

An vaira leabair veug. An trear caibíol. Rígal  
 doamaer uad ríocht íber. Seacé baalaine. 94 go v-tí 87.  
 R. C. (Fíor ainm doamaer Mac Seadámáin. Feuc Annala  
 mighéacé n-Eiríone. An l. Rol. An 82. vuirleas. Air  
 am Doimáin 4881. agus ann ríobéacé lúngíeas).



Դնօր ուօր ունե Դոսմաքի մաճ Ուրբիւր սաճ Դոսմաքի  
 ու քիօճ Իբի օրբարմ, ձճ ու ցլուար քի ար քիւմ օրիւ  
 ցօ Եւսմօր Դսր ու ճօւթ քի Դ Խօճանի՛ ար Եճարճա.  
 Դսր ուղճար արօրից Դմարց արմաննճի՛ արմցլարճի՛.  
 Դճ ար քիցաճ Լի նա ճիւլի ու արօքսիւնն Լիցան ար մ-  
 քիւնէնն Մաղնար ուղճար Եւնա մաճ Դոնցարի ու-Եւրմեաճ  
 ուց ար ճիւնն Լիցան. նրան Դոսմաճ Խալաւ քիւ ու  
 ուցիւ Խաճքիւ ուց Խլլաճ քիւ Եւրի Եւրիցաճ Դն Ե-արօլլաւ  
 Խար. Դսր ար քիւ ու արօքիւմօլ նա ոլլաւ ուղճար  
 Եւրնար Դոն արօլլաւ Խլլաճ. Դսր ու ճարլաճ ցօ  
 քիւ Եւնա ուրլաճաւ ու ճաճ ձճ Դմաւ արօրից, Դսր  
 ուր արցիւց քի Դ Լաւ սաճ արքիւցաճ օլճ Դոնցարի արօրից  
 Դ ց-արմաւ. Դսր ուցն քի Դ ու-օրճիւլ Լի ար Խաճ-  
 քիւ քիւ Դոնցարի Դոսմաքի ձճ ցօ ումաւմեաճ, քաճ ցօ  
 ումն ու արմարց Խաճքիւ Ե ցօ ցար, ձճ ցօ քիւ  
 ուր ուցն քի քիւ ու օրբարմ. Դիւ քիւ ձճ ուր քիւ Լի  
 արմլաճ Լիցան քիւ Դոնցարի արմանն արման  
 մա նաճ քիւ Դմաւ ունն սաճ նա ճիւլի, ար ու նա  
 արքարի՛ Դց Լարնից քիւ ու ո-Դաճ, Դսր քի Դս Խ-  
 քիւցար նա Լաճա Խիւ քիւնն Դոն Դմաւ. Դն ու  
 ճարլաճ ցօ քիւ Դոսմաքի ճաւն ցօ ճարօր Դսր ցլաւ,  
 Դսր ճիւ քի Խար ու՛ն Լաւ Լարն ու նա մաւն քիւնար-  
 ճիւ Լի Եւնա. Դսր ար Դն Խալ ուցն Եւնա արքիւ  
 արքիւց Լաւ. Դսր քիւ Դ քիւլիւց Դոսմաքի ցլարիւց

Eunoda aip, agur cruinnuiḡ adamaep an meuo aip feuo leip agur tpualluiḡ re aig ionḡuiōe, agur aēnuig vo na bulḡoiuḡ: Abbuigio ann cluarḡeant Eunoda: Taiḡbaimeao Eunoda e fein vo adamaep ann maḡaiḡ na ḡaal. Aēt. nioḡ leanuig Eunoda coiḡeim na bulḡoiḡeao ūlḡuiḡ na comḡann-ta faoi leit a ēeile agur tuḡuiḡeaoḡi caē. Aēt ann tḡaēt bi aḡmḡluag aḡoiḡ ḡobeuḡ. Ni maḡb cean ann aḡaiḡ ḡiēe niḡeiḡḡin tḡoiḡ adamaep com faoa ḡur feuo leip a aḡm vo aḡouḡao, agur tḡoiḡuḡao voḡeaoḡ na n-oioēe aip talam ioncuḡeaoḡi e ḡ'a boē agur ḡula laomḡuiḡ baal aip mai-oḡ bi adamaep maḡb. Ūainḡeaoḡi a ēaḡn aḡ ēionn an boē anna maḡb re maḡb, agur ḡeinneaoḡa euḡēaoḡ agur canḡaoḡ na ḡaiḡuiōe a ēaēḡann. Ūo ḡiḡail adamaep ḡeāēt baalaine ḡo iomḡan.

An oapa leabaiḡ uēuḡ. An ceitḡemao caiboiḡ. Riḡail Eunoda ḡein aine mac aongaiḡe o-Tuiḡmeao uao Ūuao ve ḡlioēt iolaiḡ, uoiē baalaine 87 ḡo o-ti 77. R. C. (Feuē Annala ḡiḡeāēta n-Eḡḡione. An. 1. Rol. An 82 ouleog. Aoḡ an Ūomāin 4888. Faoi ainm Eunoda aigḡeao. Agur ann Ceuoteigḡe agur ann Annalaiḡ ḡ-Cluainḡicnoiḡ.)

Iaḡ m-baḡ adamaep, aip cruinnuḡao vo aḡoēḡuinne Muḡain aip m-bḡuiēeḡe ḡoḡaoḡi ḡeinadamaep a mao anna ḡiḡ aḡ ēionn Muḡain, aēt aip teāēt le na ēeile vo aḡoēḡuinne n-Eḡḡione ann aḡoḡeomḡao o-Teāēmōḡ Ūabaiḡa ḡoḡ-

doar Eunta mac Dongaire n'is laigean anna aru'is for  
 Ermon. Iar leigead na r'uibta an ceo fead ceileabha-  
 dar morfeir o-Teac'mor agur morcomorad na n-Eadtra air  
 lior Tabarta. Annsan dar agur an t'hear fead do leig  
 an t-arvolla'm ar aru t'head na n-olige agur leabair na  
 n-Aimrhe n-Ermone. Agur do arv'laoid na bulroir'oe:  
 Searean donnead air Tabarta aig iarvad a ceart adt nior  
 r'eadair don g'at. Anoir ni raib go o-ti reo don n'is com  
 moradalead, raiteairn, r'apf'ar'ang le Eunta, adt ir t'ruaig  
 gur tug re ceo do iarvan faoi vul tar olige agur t'rad  
 n'isne nead capoit do comairc an n'is iao. Mar an ceona  
 o'f'uilang re geurleannuigt p'ionraivead uad Gialcad.  
 Anoir ci' go raib Eunta air r'lige na o-eugceart, ni ril-  
 raio re air air, agur ann ait rois agur ceirt tug re mor-  
 b'rontanar do daoinib. Agur turuis iomva cinfir aig lea-  
 nuigt C'uibetan calma uad r'lioct Gialcad a gealluis moran.

Agur do poruis C'uibetan bioat ingein Dongaire p'ri-  
 onra Mumain. Do tarlad t'rad n'igailuis Eunta o'ic baal-  
 aine gur im'igeadar na luatcupad'oe air fuio Ermon, aig  
 glaoid arv'ruinne n-Ermone go arv'feomrad o-Teac'mor Tab-  
 arta. Agur im'igeadar na ci'roir'oe fuio an talam, agur  
 n'isne r'iao go an'geur aig ra'oe: Glac'rad'muro an t-uim'er  
 cia'n ait air bi' air feuo linn! Agur labair C'uibetan  
 leir an n'is adt air n-o'ois o'fan re bauboir. De b'uis rin  
 aru'is C'uibetan a g'leo, agur o'im'is an toran uad cluar  
 go cluar air fuio leat n-Ermone. Ul'muigt'ear na comlann-

τα αἰρ ἀν τάλαν. Ἀγυρ αἰρὺς ἀρμύλῳς Εὐνοῦ ἀγυρ Ἐπι-  
 οῦτῶν λε na ἔειλε αἰρ Ἐλευσινῶν. Ἡ παῖς ἃ ἀρῶειν  
 ἀγυρ ἃ μορῶν δον κοῖνισμὸν το Εὐνοῦ γαν κατ. Ὡς ἡ  
 ὑέβαρᾶς ε. Ὡς κοναβλαῖς na μαρῖς γέντε ἀρ ἑῶνν ἃ ἔειλε  
 ἀνν μορῶνταις αἰρ γυρ ἀν ἐλευσιν. Ἀγυρ το εἴτε Εὐνοῦ  
 μαρ ἀν αὐτοῦ. Το γυγῖλ γε οὐκ βαλαῖν.

Ἀν ὅρα λεῖβαιν οὐκ. Ἀν αἰγῖμας αἰβῖν. Ρῖγῖλ  
 γ-Ἐπιοῦτῶν ἡμὲς γελῖντε ἡμὲς ἑοῦαὺς ὑᾶς Μεγῶν μακ Ἰαλ-  
 ᾶς οὐ γελῶν ἰοῖν. Ἐπὶ βαλαῖν. 77. 50 ο-τι 74. R. C.  
 (Γεῦς Ἀνναλα γυγῶτα n-Ἐρριον. Ἀν 1. R. C. Ἀν 84.  
 οὐκ. Αἰρ ἀν Ὀμῶν 4908. Γαῖς αἰνν Ἐπιοῦτῶν Κορ-  
 ῖν. Ἀγυρ ἀν γελῶνταις λυγῖνταις μαρ ἀν αὐτοῦ.)

Ἀπὸ το ὅ na λυγῖνταις αἰβῖν ἀμὺς ἀγυρ τῶς το  
 γυρ ἀν τ-ἀρῶνταιν ἀν αὐτὸ γελῶν γυγῶν Ἐπιοῦτῶν γυγ  
 λυγῶν ἀννα ἀρῶν γοῖ Ἐρριον, ἀγυρ ὅμῖν γε ἀμᾶς 50  
 λυγῖν, ἀγυρ λεῖς ἀν τ-ἀρῶνταιν ἀν εἰρῶν αἰρ ἃ ἔειν.  
 Ἀγυρ ἔεινταιν μαρῖν ο-Ἐῶν ἀγυρ μορῶνταις na  
 n-Ἐῶν αἰρ λυγ Ἐῶν Κοῖνισμὸν ὑλε γελῶν 50 n-  
 ἰοῖν ὅρα αἰρ.

Ἀγυρ το ἐπὶ Ἐπιοῦτῶν τῶς Μῶν λε μαρῖνταιν  
 ἀρῶνται, αἰρ αὐτῶν γυρ λε γελῶνταις γυγ γε,  
 ἀγυρ αἰρ γε γυρ πῶνταις ἀγυρ μαρ 50 οὐκῶν  
 ἀνναῖς ἃ ἔειν. Ἀπὸ το γυγῖλ Ρυῶνταις ἀν ὕλῳ  
 αἰς ἀγυρ ὅ γῖν βαλαῖν, αἰρ 50 παῖς γε εῶν γοῖνταις



nað le donðuine ve'n rlioët, ciò zo ð-comñeaptauiz re in-  
cinn na t-aor oð annr na murëaið n-ollañ, niðeirrin veap-  
guiz re rpioiaw na ðairëuiðeaw.

Oilðraðuiz re zo morñan an reilð, an ceol, an muonce  
aður cleapa. Ðainðnuiz re ðun aður armlan aður migne  
re reiðlior fogur vo Ðoðmaðñmaða, annor zo muirfaw re  
oðlaið uarail na migeaëta cleaëteañ arma ðari teaðeapð  
Seawna faw a maðairë rein, aður bi an rcoil mileaw  
arocimeaw, aður vo lion zo tappuiz le t-aorog uarail na  
calman. Ðoubairt Ruawruide zo maic: biðeaw na oðlaið  
muirte ann reawtaib cogaw ciò naëm-beið cail l aca air a  
uraw. Annr na laetib reo ãaimic torñan an gleo aður an  
ñniome a migne Cmoðëan zo cluar Ruawruide. Aður ul-  
muiz re feir aður ãuð re cuiraw vo pñionraib aður tre-  
awonaið an pobail aður vo laocraib fawcëloine, mar an  
ceuwna awubairt: Taðair lib bur mic a gleureann ran  
brat fawirðailte. Air cmoënuðaw an feir cuinguið riaw  
comëionol ann reomñoön-Armlan, awt o'fan na oðlaið air  
an reiðlior.

Aður o'eiruið an miz ar a caoiëawir migeaëta, ða mað:  
Traë o'faw Calma lber an morñinñioiraw moðuið re com-  
awil comëawëtan, mar an ceuwna nuair vo leann Ronarw  
a ðeapbraëair? Cñew ma moðfaw bñeawðal mo maw ceuw-  
ñein mar Calma aður ðaw cean o'a oët ðeapbraëairib mar-  
awon, annor ma ãarlfaw cail l zo m-beið comawil comëawë-  
tain aca ran rliðe ðairð nacogaw? Zo m-beið an comawil

100 uarail: Cunaðioðe mĩða n-ullað? Aður oo bi mar rin.  
 Aður cuaið na naoi treunmíc Ruaðruioðe amað aður moða-  
 ðar ɣað ceuo buð treire aður buð treune le raðail. Æar  
 ðeir an moðað ðangðoðar Ruaðruioðe an mĩð aður pmonraioðe  
 aður maiðe na talman amað, aður mĩneaðar cipéuĩl faoi  
 cuairt aður íearuĩð an mĩð anna mearfɣ aður ouðairt: 1r  
 faða uað ðuɣ ullað borðeim caða, ðið aða ullað aĩɣ cla-  
 onað ɣo roð aða Mumain aður laĩgean reið le teĩɣeað  
 turɣan carɣairt airði, aðt aða faĩðcior orrðiab roim a  
 treuneuðt. Aða ɣaal ɣ-Cruĩten ícarpuĩɣte ar ar ɣ-comĩðar,  
 aða raor ceao tĩɣeaðta aður imĩeaðta aða, aða cuiĩne ior-  
 ɣuĩl aður tuĩtime iorðan a ðainic le Ouað aða. Mar an  
 ceuona bi'n beañuĩgean Aine uað laĩgean?

Μα τιοῦραο κοῦαὸ νι ρεαρῖαο να ρῖονῖαὶθε ρεαῖρα α  
 ο-τιομῖοιλλ αν μῖς, τῖοιρῖαο ῖαῖ αρ ῖιονν α ῖομλανῖαῖθ  
 ρειν, αῖτ τῖοιρῖαο να κυῖαῖῖθε μῖςα ανοιρ μῖςαῖςτε α ο-  
 τιομῖοιλλ αν μῖς! Αῖυρ ρεαῖρα βειῖ αν τυῖῖορ ρεο αν  
 ῖλλαῖ, βειῖ ῖαῖ οῖλαῖῖ αῖαῖ να τῖλῖαν αῖοῖῖαῖ να τῖ  
 βαῖλαῖνι μῖοῖ ῖλαῖῖ αν βῖατ ραῖρῖαῖτε ραν ροῖλ μῖλε-  
 αῖα αννορ ῖο μῖνῖαο ρε αῖαῖῖαῖν αῖμα αῖυρ ρῖορβεαῖτ  
 κοῦαὸ ῖαῖ τεαῖεαῖς Σεαῖνα. Αῖνορ ῖο η-ῖαῖνῖαῖ ραῖ-  
 ῖαῖ αν λαε ρεο ῖο βυαν: Βῖῖαῖ αν μῖς αῖυρ αν κυῖαῖ-  
 τ-αορ ρεο αῖς μῖοῖῖαῖ αρ αῖο ῖαῖ βαῖλ, Re, αῖυρ Τῖαῖ-  
 ναῖῖ, αῖυρ αῖοῖβῖαῖτ αν μῖς α ῖεῖῖαῖν:

“Ἡ μακάριος ἀλλὰ ἐν τῷ ὕδατι ἡ-δον τῆς.

**ԴձԱՐՔԱՅԻՄ ՐՈՇՆԱՐ ԱՏՍՐ ՐՈՇ, ԱՏՍՐ ՀՈՄՃՈՒՄ ՀԱՇԱ,**

“Oo gac cuiað-mo-ðaoir-ja.

Smaçtfaim oioñeap agur eugðeap.

Comaiñeapim an lag annaðaið eugðoir.”

Agur apouigeapari gac a ðeaplañ agur mionuigeapari  
mar an miz. Agur ouðaipe Maol ceanfeap Raéboç: Cpeuo  
ir ainm oo cuiað t-aoir Ullað? Fneagair an miz: Sloin-  
teap comðeactan an miz: “Clanna Ruadþuioð”. Air cluar-  
teant oo’n cométionol apogaipeapari naoi nuaipe: Clanna  
Ruadþuioð! aiz buaileað a rçiaða.

Anoir oo çarlað go maib apouiz Cpiobðtan a g-comnuioð  
cuir impur air Muñain agur laiðean. ði a lañ gan rçit  
air uorñçlað a cleaðeañ. ði bpiro aiz uað ’n leapainm  
’Cařðaipe a ðlointeap air. Annran tpeap baalañ oe mizail  
g-Cpiobðtan ðula çuaiðeapari na luaiðçiuioð amaç air puro  
Eppion aiz glaoiç an apuçiuinne go apuçeomþað o-Teaçmori  
Çabariða çangapari çioçioiuioð laiðean apceaç ann Ullað  
agur ciomanapaleo apneir uað ’n talañ, agur çainic pocai  
aiz an miz. Oo rçpiob Ruadþuioð littepaða aiz Cpiobðtan  
aiz pað: Ar g-cuaiuiz apouiz go maib cpeaç ciomanuizte  
uað talañ Ullað a glaoiðeapari na goiuioð çioç? Agur  
fneagair Cpiobðtan ðar beul an teaçtoipe Fioçpiuigeann an  
miz. Agur cuir Ruadþuioð teaçtoipeaçt an ðapa uair le  
littepið aiz pað: Fneagpað apouiz ar comðari apuçiuinne  
n-Eppione tpaç ðeunpað Ullað capioð annaðaið.

Þioç fneagair Cpiobðtan pocai oo’n teaçtoipeaçt oo.  
Agur oo cuir Ruadþuioð a buipoiuioð le pað ann g-cluar-

teant 5-Criobéan. Triaé tiorpao Ruadóruíde go Teacómon  
 gluaifpao aig cean a cómlann. Aét ppeagair Criobéan ann  
 mioceao vo na bulroiuib 5a paó: A b-fuil an cpaob fearg  
 uao ppeun Eri aig cuiri amac blaé? Agus bi torpman peio-  
 ti5 cogao le cluaifteant air fuio Eppion. Agus epuinnui5  
 Eir5air ni5 Ultonnmáet a armpfla5, agus vo cuiri re lua-  
 itémaréui5 go Aoóman5nmáca le pa5ail pior cinte cia tri-  
 allpao? Agus ppeagair Ruadóruíde vo Eir5air: Gluaireao  
 Eir5air agus maite n-Ultonnmáet go Tabaréa le caru5ao  
 ann rin le Ruadóruíde. Agus epuinnui5 Criobéan na com-  
 lannta uao Mumain agus laigean air Magnar agus ar  
 rin trialleaoar na comfla5te o'ionnpuioe Ullaó. Aét  
 gluaipuig armpfla5 Ullaó leaélae éar buioeamán triaé  
 éangaoar ann paóairé comfla5téao n-arpuig. Triaé éang-  
 aoar na armpfla5te paó leir a éile: Aénui5 Ruadóruíde  
 vo na bulroiuib: Abbpui5iú ar aró: Tarr amac a Criob-  
 éan agus feuc ma cuireann cpaob fearg plioét Eri blaé  
 amac? Cóim luait gur éuailui5 Criobéan an pocal, vo leim  
 re mar con ran nié agus bi Ruadóruíde air a éatmaré  
 Macctipe poime rin Tonn nui5 go o-ti'n la air vo éearr an  
 ni5 macctipe moir le upcuiri lann, uime bi Tonn plointe  
 Macctipe. Agus connairé Ruadóruíde Criobéan air coir, agus  
 leim re riar o'a éatmaré 5a paó: Cpueo bpi5 ma ta mo  
 arim cuigoeu5 agus tri picio baalaine nióeirrin ni beir le  
 paó go n-5lac mire pioéar uao aon taob. Agus bi Clanna  
 Ruadóruíde aig amairé air an ni5. Trioeaoar Criobéan go



ἔαυς βορβ, ἀέτ Ρυαόρμυθε ὅο ἔευρ ελῖρε ἑλῖε, ἀἔυρ ἐυῖτ  
 Ἐμὸβέαν ἀνν βαρ. ἀἔυρ ἀέτμυῖς Ρυαόρμυθε το na βυλρὸμ-  
 ῖβ: Ἀββρμυῖθὸ ἀρ ἀρὸ: Ὀιολμυῖς ἀν τ-επλαιοῦ ἐμυε Ἀ ἐορ,  
 ἑλμυρεαμάρ ὅο Ἐεαέμωρ. Ὀο μῖḡαῖλ Ἐμὸβέαν τμυ βααλαῖνε  
 ὅο ἑλῖαν, ρλοῖντεαρ Ἐμὸβέαν “Ἐαρḡαῖρε”

Ἀν ὡαῖα λεαβαῖρ νευḡ. Ἀν ρεῖρεαο εαῖβρωῖλ. Ρῖḡαῖλ  
 Ρυαόρμυθε μωρ μῖḡ Ὑλλᾶὸ ἀρμωῖς ρεαέτ βααλαῖνε. 74 ὅο  
 ὡ-τῖ 67. R. C. (ῤευὸ Ἀνναλα μῖḡεαέτα n-Ἐρμωῖνε Ἀν. 1.  
 Ρολ. Ἀν. 84. ὡυλεος. Ἀοῖρ ἀν Ὀωμᾶν 4912).

Ἐαῖνῖε ἀρμῤῥμυᾶḡ Ὑλλᾶὸ μάρ τωνντα ὡυλεαν ὅο Ἐαβαρῖεα,  
 ἀἔυρ εαῖτεαοαρ Ἀ βοῦαῖνα ἀῖρ ἀν μᾶḡ ραοῖ Ἐαβαρῖεα οῖρ  
 αὡυβαῖρε Ρυαόρμυθε: ἢῖ ρεαῤῥαῖο νεαέ ἀρμḡλεῤῥεα ἀῖρ ἀν  
 εῖνὸς. ἀἔυρ ἀῖρ ῖμυθε το ἀρὸέρμωῖννε ἀν εευο ρεαέτ το  
 ἑλμωῖθεαοαρ ἀῖρ Ρυαόρμυθε ὅο ἀρὸ ὅο ῖμυθῤῥαῖο ρε ἀρμωῖς.  
 ἀέτ ρρεαḡαῖρ ρε: ἢῖ ḡεαὸ, Ἀννε naέ ḡ-ῤυῖλ ἀεαῖεαοῖρ μῖḡ  
 λαῖḡεαν ρὸρ ρὸλλαῖν?

ἢῖορ ἐυῖτμυῖς μωρᾶν το na μᾶῖεῖβ, οῖρ το βαε Ρυαό-  
 ρμυθε λαῖν na λαοῦ. Ὀε ḡμῖḡ ρῖν ἐυαῖὸ ἀν τ-ἀρὸέρμωῖννε  
 ἀμαέ μυῖς ὅο ρὸḡαοαρ μῖḡ ἀνν λαῖḡεαν, ἀἔυρ το ῖμυθε  
 ἀρὸέρμωῖννε λαῖḡεανν ἀῖρ ῖν-ḡρμυῖτεῖνε μᾶḡḡαῖρ, ἀἔυρ ρὸḡαοαρ  
 Ἐῖρῖῖῖῖῖ Ἀῖνε μᾶε Ἐυνῖα ῖῖῖε Ἀωḡḡαῖρε τ-Ἐμῖρμεαέ μῖḡ ἀρ  
 ἐῖῖῖῖῖ λαῖḡεαν. Ἀῖοῖρ ἀν τῤαέ μᾶῖβ βααλ ἀνν ὡαῖα ὡῖθε  
 ἀνν μῖῖῖ ὡεḡḡῖῖῖῖῖ ḡ-ῤῥμυῖεῖῖῖ το ῖμυθε ἀρὸέρμωῖννε n-Ἐρμωῖνε  
 ἀνν ἀρὸῤεῖῖῖῖῖῖ ὡ-Ἐεαέμωρ Ἐαβαρῖεα ἀμῖρ. ἀἔυρ ρὸḡαοαρ

Բաձորսրծե քիչ ՍԼԼԹ՝ ճոճա ճրօքիչ ԼԵ ճօնչւթ. ՃԵՒ քօյմ  
 չԼճԹ՝ Ճ ՃԻՒ ՃԻՐ ճՈ ԵրթճօՆ յսԾրաԾար ՆԱ Եւրթօրիծե:  
 ՏԵճրԵճոՆ ճրօճրօմթԵճԻ ՃԻՉ քօրծօրք՝ ՆԱ Ն-ճրթԵօմթԹ՝ ԼԵ  
 ԵրթօրքիչԹ՝ ճրօքիչ ՃՕ ԼԹՃԻԼ. ՃԵՒ ճոՆ ԵրճԵՒ քրԵճՃԻՐ  
 Բաձորսրծե: ՃԵՐ քօԼճ քօրիծԵՐ ՃԻՐ ԼԵճԾԻՐ ԵՕԹԹ՝ ՕԼԼԹ՝  
 Խ-քօԼճ ՃՐ Ճ ԵւՉ Բաձորսրծե: Ճ ԽոճԹ: ԸրիմՆԵ ՆԱ յՃ յԹ-  
 ԵճԹ՝ Ճ ԸրթԵճոՆ քճՕ քԻճ: ԽրիԽԵ ՈՐԿ ՃՃՐ յՕ քօրծ  
 ՃԻՐ ԼԹՃԻԼ! ՃօՆ ԵրճԵՒ քԵՐԿՃ Ճ ԽԵրծԵՐ ՆԱ յԻՐ քԵՕ յԼԵՒ-  
 ԽիչԵ ԼԵ յՕ ՃՈՆՄ ՃԽԽքիչիծ ՃՐ յիչՆԵ յԵ ճոՆ յՕ յԻՉԵ  
 ԻՃ. ՍԹ՝ ճՈ ՃՄ ՍԿ յԻՐ յԵՐիչ յճԵրճԹճԻԼ յԵ քԼիՕԵ Եր  
 ՃՄճԹ ՃՕ ԼԹՃԻԼ, ՃՃՐ ՃՕ յԵՐԽԵՐ յԻ քճԵրճ Բաձորսրծե!

[illegible]

íteine doómaḡnmáca. Agus aḡ eirḡ oo'n mḡ doubairt:  
 Cúaidéadair éairt go iomlan da ceo oét veug agus ríce  
 baalaine uadó uainḡnadair Ciombaoé agus Máca doómaḡn-  
 máca, uadó an la uo niorí ruidé cean de macaib Éiríann  
 tábairt. Fagadair oo Mumáin agus laḡean ḡnion no mi-  
 oḡnion mar clonadair, aét ní b-fuil coramalaét iorí Iber  
 agus iolar níbur muḡa 'na aca iorí feabac agus cinéait,  
 aca clan Iber uioḡaoineac ḡan ciall, aḡ uilḡraóuḡaó ceol  
 agus mioné ní b-fuil meaf aca air eḡna, aét acaio tpeun,  
 flaitémáil, veaḡlabairt. Aca clan iolar ḡruamad, fealli-  
 onta, raoileann uadó éairlaó go raib iolarí anna Éiríon  
 ḡur buó leotairan Éiríon go veo! Ann mḡeacéta laḡean  
 aca 'n aroéromfeair níbur comeuéta 'na 'n mḡ. Ann mḡe-  
 acéta Mumáin leanuḡeann caé an bairt agus an ríle. Fia-  
 ruiḡ pmonra Mumáin uioḡ don la: Anne nac luidéann  
 Éiríten tuac taob ríar o'ulconnmáét? Agus ní b-fuil  
 eolur laḡean moran níbur fearr. Aét ríorruideann oo  
 beiré anna éort. Manac fearuiḡ ulconnmáét go cinnte le  
 ullao cuiréann mic iolarí Éiríon raoi eior? Mar an  
 couona poruiḡ Éiríon aine inḡein brianot éiríir b-feotar.  
 Ma ḡnóirio Éiríon agus brianot cuinḡraó beiré ullao iorí  
 da namáio. Ir coirí go m-beiré ullao agus ulconnmáét  
 éabairt a airé de bḡis rín? Creuo ma ruidéann mḡ na  
 Danaan agus oét o'a maicib ann reo amearḡ maicib  
 agus pmonriab ullao le cuinḡuḡaó comraó agus le aro-  
 uḡaó a lámá? Agus oo bí mar rín.

Δγυρ οὐδαίητ αν ηιγ: Τρεορμυγτεαρ Ειργάη ηιγ Ὑλτονν-  
 ῆμαέτ ανη ηεο, Δγυρ έυαίθ Ρυαόρμυθε ο'ιονηρμυθε Ειργάη  
 γο οορμυρ να ηεοῆμαθ Δγυρ ηρεορμυγ ηε ε γο ο-τι'η ηυιόέαν  
 ημεθ όο αηη ταοθ έαλλ οε'η βορπο αρ έοηνη ηιγ Ὑλλαθ.  
 Δγυρ αηρλειγ αν τ-αηυολλαῆ ηοελα Ρυαόρμυθε οε ηειη αν  
 Οαηααν.

Δγυρ ο'ειηγ Ειργάη ηιγ Ὑλτοννῆμαέτ Δγυρ αουδαίητ:  
 Έοῆ ηαοα γυρ ηειθεαρ Ειργάη ηεο, α έοῆηλαιοτε, ευηηηεο-  
 έαο ηε αηη αν ηαητεαρ ηεο. Δγυρ ηι ηοελα να γηηοηε  
 ηεηοηετα ηιαρ ηαη ηυρῆοη ο-Ταηαρτεαέ. Όι να ηεηοηετα  
 λειγτε υαθ λα γο λα, Δγυρ ηιοη ημείγ αν αηυόημνη αηη  
 εεαν ηιοηα. Μαρ αν εευοηα έημνηηιγ ελαηνα Ρυαόρμυθε  
 Δγυρ εεηλεαβηαοαρ εεαν ηειλγε Δγυρ ελεαηα εαέα οαρ τεαγ-  
 εαηγ Σεαοηα. Κοηηιγ Ρυαόρμυθε Εημιοη ανη ηογ Δγυρ  
 ηογῆαρ, οηη οο ηι ηηεαέο οηιγε η-Εημιοη α ηρεορμυθε ανη  
 γαέ ηυο. Αν ηηαέ οο ηιγαη ηε ανη ηαητεαρ εαγηα Δγυρ  
 εεαηε αηη εεαν ευηγ οευγ Δγυρ οα ηίόηο ηααλαηηε αηηα ηιγ  
 Ὑλλαθ Δγυρ ηεαέτ ηααλαηηε ηαη αηηοηιγ ηοη Εημιοη, έυηευηγ  
 τεηηη Δγυρ ο'ευγ ηε. Δγυρ οαηηγεαοαρ α έαηη οαρ α ηο-  
 γα ηειη ανη Ελυαηεαέ ηογυρ οο εαηη Αηηγεαοῆοη αηηαίε  
 λε Ουηηοηεηε. Όι υηλε Ὑλλαθ αηγ γευηγυηλ αηηόαηγ αηγ  
 γλαοιέ “Ρυαόρμυθε Μοη” αηη.

Αη οαηα λεαβαηη οευγ. Αη ηεαέτῆαο εαηηοηηλ. Ρηγαιλ  
 Γειηαοαμαερ ηιγ Μυῆαηη αηηοηιγ, ηηη ηααλαηηε 67 γο ο-τι  
 64 R. C. (Ήεο Αηηαλα ηηγεαέτα η-Εημιοη. Αη. 1. Ρολ.



Δν 84. ουλεος. Δοιρ αν Όομαιν 4982. Ρδοι αινη Ιοννατ-  
αμαρ mac Νιαό Σεαομαιν αςυρ ανν Αηηαλβ ζ-Cluain-  
michoir.)

Όοη λυαίτ αςυρ έαινη focal ζο Τεαόμορ ζο ραίβ Ru-  
αόρμυόε αηρ ρυέτ η-βαηρ, τρμλλυζ βρεαόφαλ ρυζ-όαηηα ζο  
ταρρμυζ ζο Δοόημαζηηάα, αςυρ αηρ έρμυηηυζαό υο ηα ρρμ-  
οηραίβ αςυρ μαίτιβ αηρ η-βρμυέηηε Δοόημαζηηάα ροζαοαρ  
βρεαόφαλ αηηα ρυζ αρ έιοηη υλλαό. Όο έαρλαό ρυλ ημέηζ-  
εαοαρ αμαό ηα λυαίτ έρμυαόύόε αηζ ζλαοιό ηα ρυζέε, ρρμ-  
οηραίόε, εηηήρ, ολλήμαηα, αςυρ τρεαδαοηα 'η ροβαίλ ζο αρ-  
ρεοήρμυαό υ-Τεαόμορ έαβαρέα le ρυίόε αηηα αρόέρμυηηε ζυρ  
έαιηιό ζεηαοαμαερ ζο Δοόημαζηηάα αςυρ λαβαηρ ρε ιομυα  
υο βρεαόφαλ υε ρεηρ Εηρμιοη Δηηε ρυζ λαιζεαη. Μαρ αν  
εευοηα ταιρβαηηυζ υο βρεαόφαλ ρυζ υλλαό ζυρ βυό αηε  
ληρ υο ρυίόε αηρ τρμύαοη Ερμυοηε. Αςυρ υυδαηε βρεαόφαλ  
ληρ: βυόεαό μαρ αυεηρ τυ Δ. ζεηαοαμαερ! Όε βρμζ αν  
εομαηρλε ρηη αηρ ρυίόε υο αρόέρμυηηε η-Ερμυοηε αν εευο  
ρεαέτ αυυδαηε αν τ-αρυολλαή: Δτα τρμύαοη Ερμυοηε ρολ-  
λαή, ερευο ηρ αίλ λιβ? Ό'εημζ Εηρζαηρ ρυζ υλτοηηηάέτ  
αηζ ραό: Ερευο μα ρυιόραιο ζεηαοαμαερ ρυζ Μυηαηη  
αηηα αρομυζ ρορ Ερμυοη? Αςυρ αρυυζεαοαρ υλλαό αςυρ  
Μυηαηη αςυρ υλτοηηηάέτ α υεαρλαημα, αςυρ υο βι ζεηαό-  
αμαερ ροζαηζτε αηηα αρομυζ. Ηιορ ημέηζ ρε αμαό ζο λια-  
ραίλ ευηρ βρεαόφαλ ρυζ υλλαό αν εηραοη αηρ α έεαη, αςυρ  
υεαρμυζ Εηρζαηρ ρυζ υλτοηηηάέτ αν ρυζβρατ αηρ α ζυαλαη-

αιβ. Ιαρι λειγεαδ ρεριοβτα η-Εολυρ αζυρ λαεβαρι να η-Αιμ-  
 ριπε ζααλας ιμετίζεαοαρι αμαδ αζυρ σελεαβηαοαρι μοιφειρ  
 ο-Τεαδμόρι αζυρ μοιόμομοαδ να η-Εαδτρε αρι λιορ τὰβαριτα.  
 Αζυρ εριοόουιζεαοαρι ζαδ ρεαδτ νε'η αροόρμιννε οαρι τυρμόρι.  
 Αζυρ ριαρμίζεαοαρι να βυλροιοιόε: Σερεααν ηεαδ αρι τὰβ-  
 αριτα αις ιαρεαδ α έεαριτ? Ηιορι ρρεαζαρι αον ζυε. Ανηραν  
 τρεαρ βααλαη νε ριζαίλ ζειναοαμαερι τρατ ραιβ μαρέουζε-  
 αδτ ανηόιαζ αν ρειλζ, οο έαριλαδ ζυρι ραιε α ρειλζμαρε α.  
 έορ ριαρ ανη πολλ η-βριοις, αζυρ βι ζειναοαμαερι αν ριζ  
 εαίτε έαρι α έεαν, αζυρ ο'ευσ ρε αρι αν βαλλ ορι βι α  
 μινβευλ βριρτε.

Αν οαρια λεαβαρι οευζ. Αη τ-οότμαο εαίβιοιλ. Ριζαίλ  
 η-βρεαδόρλ ριζ υλλαδ αριομζ ηαοι βααλαηε 64 ζο ο-τι 55  
 R. C. (Ρευέ Αηηαλα ριζεαδτα η-Ερμιοηε Αη. 1. Ρολ. Αη  
 84. ουιλεος, Αοιρ αν Όομαηη 4991. Ραοι αηηη βρεαδόρλ  
 βοιόιοβαδ. Αζυρ ανη Αηηαλαίβ ζ-Ελυαηηηηεοιρ.

Αρι ριόε οο αροόρμιννε Μυμάηη αρι η-βριυέηηε, ροζ-  
 αοαρι λυζαδ μαε ζειναοαμαερι αηηα ριζ ανη αιε α δέαρι αρ  
 έιοηηη Μυμάηη. Αζυρ έυαίόεαοαρι να λυαίέυηαδίοε αμαδ  
 αρι ριυο Ερμιοη αις ζλαοιό ριζέε, ρρισηραιοε, εηφρι, ολλ-  
 μαηα, αζυρ τρεαδαοηα 'η ροβαίλ λε να έειλε ανη αροφεοη-  
 ραδ ο-Τεαδμόρι τὰβαριτα λε ριόε αηηα αροόρμιννε η-Ερμιο-  
 ηε ζα ραδ: Ατα τριόαοη αριομζ ρολλαη. Αζυρ έρμινηηιζ  
 αν τ-αροόρμιννε ζο ιοηλαη, αζυρ ροζαοαρι βρεαδόρλ ριζ.



uile vo bi b'peaófal anna a'pouig, bi r'ciae roig a'gur roig-nar r'ca'p'p'ig'ce ar éionn E'p'p'ion!

Ano'ir ann' an r'e'p'ea' ba'alain ve m'igail m-b'peaófal a'pouig vo é'p'laó gur é'ainic g'alari m-bo a'ir a'p'ne'ir a'gur a'ir t'reu'oaib' annor go b'-p'ua'ir n'ib'ur mu'ga 'na va t'p'ian aca bar. A'gur buó r'a'oa'ar c'p'ua'io vo'n g'alal i'ao vo cu'ir r'aoi t'alain annor nae b'p'eun'p'ao an t'-ao'oa'ar. A'gur o'im'e'ig an g'alari vo p'uo g'ac m'ig'e'ac'ta n-E'p'p'ione.

Bi'n c'p'ea'e a'gur an ca'ill com' mor' rin' p'uo an t'alain gur é'oir'm'e'ar'g b'peaófal c'p'uin'nte an c'io'p vo a'pouig. An t'p'ae vo m'igail b'peaófal va'p'oeu'g ba'alaine mar' m'ig u'llaó a'gur na'oi ba'alaine anna a'pouig ro'ir E'p'p'ion o'e'us re.

An va'ra lea'b'air' veu'g. An na'oin'm'ao ca'ib'io'ir. Ri'gail lu'gaó m'ic g'e'ina'va'm'a'ar m'ig mu'm'ain a'pouig, va'p'oeu'g ba'alaine. 55. go v-ti 43. R. C. (p'eu'e Anna'la m'ig'e'ac'ta n-E'p'p'ione. An. 1. Ro'l. An 86 vu'ileo'g. Ao'ir an vo'm'ain 5002. P'aoi ain'm lu'gaó lu'g'ne, a'gur ann Anna'laib' g-Cl'ua'ain'm'ic-no'ir mar' an ceu'ona.

É'ar' o'e'ir m-bar m-b'peaófal, a'ir Ti'g'e'ac't le na é'eile vo a'p'o'c'p'uin'ne u'llaó a'ir m'-b'p'ui'ce'ine ao'o'm'a'g'n'm'ac'a, mo'ga-va'ar Con'g'al mac m-b'peaófal anna m'ig ar é'ionn u'llaó. Cu'ao'ie'ao'ar na lu'at'é'p'ua'oi'oe ama'e a'ir p'uo E'p'p'ion a'ig g'la'oi'e na m'ig'ce, p'p'ion'p'ao'ie, ci'nf'ir, o'll'm'ana, a'gur t'rea'ba-ona 'n po'ba'ir le na é'eile go a'p'o'f'e'oi'm'p'ao v-T'e'a'e'm'or' É'ab-





Աջւր Էի Բսանճարաւար տիր Մումաւն Աջւր Լաւջեան Էր  
 քառ նա ծա'րօւց Բաւաւնեօ ծօ մաւր Լսլաօ. Առիքան ծարա  
 Բաւաւն օւց ծ'ա յոջաւ քեւօւթար մորթեւլց Աջւր քաօ  
 արջարիւ, Աջւր Էի Լսլաօ մարժուլցաժէ Էր քեւլցմարժ քաւտ-  
 քաւն, Էր մորիւժէ քառ Էի քե աւթեւ Է քարմաժ Էն Լաւ,  
 Աջւր Է քրմաւոջաօ Է Էաժ քաւտքաւն, Աջւր Էր քիջաժէ ցօ  
 քիջԷր քրօքիւրջ Լեւմ քե քար Աջւր ծ'օլ քե Է քաւժ, Աջւր  
 ծ'ուց քե Էր Էն Բաւ.

Էն ծարա ԼաւԷր օւց. Էն քեւժմաօ քաւքաւ. Բիջաւ  
 ց-Քոնցաւ քից Աւաօ քրօքիւց. Տե Բաւաւն. 43 ցօ ծ-քի 37.  
 Բ. Ը. (Քեւժ Աւաւա քիջաժէ Էն-Էրրաւն. Էն. 1. Բօլ. Էն  
 86. քաւթօց Էր Էն Մումաւն 5017. քաւ Էնմ Ըոնցաւ  
 Ըարաւնաժ. Աւաւա ց-Ըաւաւ.

Շար օւր մ-Բար Լսլաօ ժաւն քրօքաւն Մումաւն Է նա  
 ժեւ, Աջւր քոջաւ ԸարԷր քարԷրաժար Լսլաօ Էնա քից  
 քր ժոնն Մումաւն. Ըարաւթար նա Լաւթքաւթաւն Էաժ, Էր  
 ցլաւժ Է նա ժեւ քիցժէ, քրօքաւթ, քիքիւ, օլլմաւա Աջւր  
 քրաւթաւն Էն քօԷաւ ցօ քաւթաւ Էնա քրօքաւն Էն քրօ-  
 քաւթաւ ծ-Քաւթար Շաւրթա Էր քաւթ քօ'ն քրօքաւն Էն  
 քաւթ քաժէ քոջաւ Ըոնցաւ քից Աւաօ Էնա քրօքիւց քր  
 Էրրաւն. Մոր Էմթից քե Էաժ ցօ Լաւթաւ. Մօ Լեւլ Էն ք-  
 քաւթաւ քրօքաւն Էն-Ըօլար Աջւր ԼաւԷր նա Էն-Էրրաւ  
 ցաւաւ. Էմթիջաւ Էաժ Աջւր քեւաւթաւ մորթեւր ծ-  
 Քաւթար Աջւր մօքօմօրաօ նա Էն-Ըաժքա Էր Լիօր Շաւրթա.

Mar an ceudna cmochnuigeasúar uile reáct de'n arócuinne  
uar turmór. Agus éuaib an t-arócuinne a m-baile gac  
go veaíúun a cómnúíde fein.

Annrán ceud baalaín ve mǵaíl 5-Connḡaal anna aró-  
mǵ, ruairi Monḡfeap an t-aróllaím bar agus air rúíde oo  
com̃tionol na n-ollaím moḡasúar Meleir annan-aróllaím ul-  
laó. Annrán an trác reo éainic focal cinnte go Connḡaal  
aig raó: Aca Suin mac Oilliol Aron míc b-feapmápa míc  
Aonḡaire le Aine a ingein fein ann rionóruire ga óeunaó  
reall go cealgac. Agus bí focla na capóíde com̃ tnom  
gum buó coir iao o'ingint ann cluarceant arócuinne ul-  
laó. Agus oo éuir Connḡaal na luaitéupadóíde amaáaig  
glaoié na pmonraíde, cinfir, ollmána, agus treabáona 'n  
pobail le na éeile air m-bruiteine doómaḡnmaáa. An taré  
oo rúíde an t-arócuinne, o'eirig Connḡaal agus aoubaire:  
A pmonraíde agus a máite aróceimeaiḡ n-ullaó rioráoiím  
faíte moim! Cpuinnemáir ann reo anóiu, oir aca focla aig  
ceanfeap iargaal oo cluar ullaó. O'eirig Feilimio aig  
raó: Aon la éainic Suin mac Oilliol Aron go boánaib  
b-feilimio agus o'ic agus o'ol re a faic, agus bí re ru-  
gac, agus aoubaire re: Ma tíoépaó Feilimio go talám  
Suin? Agus o'iméig Feilimio ann agus máruig re ann  
real, agus mǵne re reilḡ agus iargóireac̃ ann uirḡuib na  
talmán uo, agus labairi Suin ann ḡrimeana agus ann le-  
aéfoélaib oo cluar b-feilimio. Ann rin mǵne Feilimio  
oiréapam, agus o'eirig doó ceanfeap leaéairne ga raó:

A leuphmuaineaf Feilimio roim inrint comgair cealgead Suin realteas? Agus eus Feilimio maodairc oo doo an rin tuintuis re oo'n nuz ga maod: Ma deapbmeirfao Feilimio e fein com mor rin go innreocao re ar apo pocla Suin no donoume eile a fuiofao aig a clari agus nuzne loirrin faoi pollac a boe. A faoilfao doo no nuz ullao a pocla faoi ann cluarfeant b-Feilimio, no ann cluarfeant pleac-ta b-Feilimio fearoa?

Oo muin mo acari vom agus ir an teagearfz fuair ran Mur-n-ollam agus uao zac ruo a cialluig me fen: Na treiz donneac! Uime rin ni aiplabrocao Feilimio punfocla Suin. Act nioeirrin labair Suin mar reo ar comagair da-ouib eile agus eiz liom iao rin oo innrin, ma'r ail leir an t-ardoirinne? Air an la oo labair an nuz breaofal go poferigeac le mo acari Doncao ata'n oir marb anoir! Iar tamal oo glac breaofal an nuz air lam n-Doncao ga maod: Ar feuo le Doncao maicuga pocla m-breaofal? Imeigeann ouine a muz, ni b-fuil ann breaofal act ouine? Imeigeann ouine a muz? Oimeiz focal amac go maib an nuz pozeur air Doncao. O'fan na pocla maic ann ar m-boanuib, oo rcap na pocla fearba fuo an ouice eadon go cluar Suin. Agus labair re liom oe na poclaib uo an la caramar le na ceile aig boanuib Glennadoun, agus le na linn douhairt: Trae euzfao Eirgair cioefao ulconn-mact mar oidepeact oo Roy mac Ruadhuirde moir oir por-uiz re Alita ingein donac Eirgair, ann rin beio feomrao



Δοῦμαζνμάδα clomαμα μιζτέαδ n-ύλλαδ. Ατα uile ποέυρ Ερμione ann macaib Ερμίον μα labpocαd Feilmio αγυρ na cιμφιρ ατα μιονpαcτεαδ leiρ annop go n-ιnnpεocαd Suin vo Ειρμίον αγυρ Cαιpβne? Ατα na cιμφιρ buδ tpeipe ann ύλλαδ lanpαpta go m-beiδ Suin μιζ ann ύlconnmαcт ιαρ m-bar Ειpζαιp. Ann pин табайpайннpα Suin vo Feilmio mo cαpa αγυρ o'a plioct pεapoa talam Mαgζeιntip!

Αγυρ αιp cμocnuζαδ vo Suinoubaipt me leiρ: nι Šeαδ! Δcт ιnnpεocαd Feilmio pocla cealζaiz Suin vo cluair ζ-Connζaal, αγυρ anoip cuinguiζ me mo ζeall! Αγυρ o'ειp-iz Δoδ ceanpεap leαcαιpne ζα μαδ: Αγυρ veipmπα go b-puil Feilmio nι amain ceapт αγυρ apocεimeαd, Δcт ζup pи e go veimин vo beit anna cean vo mopplioct Taoipζaiп! Αγυρ μιζne 'n t-apocpuinne comπαδ.

Αγυρ o'ειpiz Feilmio aiz μαδ: Cpεuo μα n-ζλαoiδ pεap Suin le ppeαζpαδ cαбайpт vo poclaib b-Feilmio? Αγυρ vo bi map pин. Αγυρ o'imciζ na cupαδoiδe αιp αζαiδ αιp lei-ζεαδ vo Suin na pocla ip e doubaipt: Ppeαζpocαd Suin ann apocεomπαδ o-Teαcтopι cαбайpтa oip ip pμionpα Ερμίον Suin. Δcт vo bi an caint vo oiomαoimeαd, αγυρ annαζαiδ turmop o-Tanαpтeαd, uαδ cαpλaδ go b-puil ζeιntip тaδb pciζ μιζeαcтa n-ύλλαδ uαδ'n o-тup? Αγυρ oe bμιζ pин paoi n-olize n-ύλλαδ, αγυρ ip e turmop o-Tanαpтeαd go b-ppe-αζpocαd epλaoc p'a cop annpαn talam μιζne pe an pεall. Δcт ann tpact bi Suin cинte go n-ιmciζεocαd pe paoп μα ζ-cluιnteap an acapoio αιp cαбайpтa. Com luait ζup cuail-

luis Suin gur iméig amac atne le beic éabairt e arteaó geibte, uao éarladó nac leannuis re na bulroiríde nar cleácteas trác vo glaoiréadar a ainm ar aró, eitíoluis go oban uao talam áróin go o-ti laigean, agus éainic Degeo a mac go Connghaal ais ioríguiré air fón a ácar.

Agur rreagair Connghaal vo Degeo ann mo ladarra mheir ais raó: Ní veirtear ann vo agair a Degeo an buó ail leat go labroáo olé o'a ácar ann cluariteant a mac? De bús go b-fuilimra mo éort na bíreáo rin com-arta go b-fuil vo ácar raor! Creuo veunrear veireao arócuinne n-ullaó. Agur vo bí Connghaal cinealtaó vo'n oglasó agur o'fan re real ann doómaigníaca, agur an trác filuis re vubairt an nús liomra: A mheir raoilim gan ámpar go m-beir Degeo níbur realleuiré 'na Suin no donneaó ve rlióct lolair. Vo bí baramail g-Connghaal ceart, bí Degeo beartac, cealgeac le cac eádon leir a ácar oir lionuis re a mein agur a aigne le raicéior an- nor nac rilrao re go talam ullaó.

Annran na laeib reo éainic focal vo cluar g-Connghaal go maid Suin ann Mumain le Cairbhe nús na éalman vo. Cuir Connghaal teáctoipeat le liciuib go Cairbhe ga raó: Go vearbta ní riorruigeann Cairbhe an t-olé a nús-ne Suin ann ullaó air a glaoiréar e ar comgar arócuinne na núsacá, ma b-riorruigrao ní leigraóó vo beic ann Mumain? Filuis an teáctoipeact le foclaib g-Cairbhe ga raó: Beir capa g-Cairbhe glacáo a íos raor b-pollac

a m-boč, cia buò e ari bič cuiréar anfoz ari Suin gnróear Cairbhe anna namas. Agus cruinnuig Connghaal clanna Ruaóruíde agus ačnuig do na ceanfeapaid na comlannta do ullmugaò, nior cuir re go laigean no eadon go n-ull-tonnmáct, agus do cuir an níg go bočanaib g-Cairbhe na bulroiruíde ga maò ar ari: Leannfas gaircúde n-ullaò coirceimeada na bulroiréad le tabairt Suin an eplaoc ar-teac geibte.

Agus gluaireadar do'n Deas. Mar an ceudna ulmuis Cairbhe armfluağ Mumain. Tangadar na da armfluağce faoi leit a ceile ann Cluain na o-Tuam. Agus do ceap go mílteac ruaitir g-comlann Ullaò armfluağ Mumain, ačt nibeirrin nior tiuntuis ríad a eul. Agus do euit Cairbhe 'n níg faoi cleaóeam g-Cuir mic Artofeap cinfir Račboč cupaò. de clanna Ruaóruíde, agus o'iomcuir Cuir leir cleaóeam, luiréac agus ríad g-Cairbhe 'n níg mar a tubairt re: "Geall eadtra na cača." Ačt ari n-uoiğ eitioluis Suin ari ağaiò, agus ari feucrint do Mumain gur eitioluis Suin iar tuitime g-Cairbhe an níg agus go maib Suin rlan mar geall ari a čeréadò, tiuntuis na daoine annanağaiò, uime rin euit Suin teinn agus o'eug re. Ann rin gluaruis, Connghaal agus comlannta n-ullaò ari ağaiò go doómağnmáca.

Agus cruóadar uilir cača g-Cairbhe ann moitalla g-Clanna Ruaóruíde faoi ríad g-Cuir mic cinfir Račaboch, ačt nior o-pulang Connghaal an níg ačt gút móla do Cuir,

ní naib' gleo, no arógarra no reiaébuailte ari laéar.

Ari éigeaét le na éile vo aróruinne Mumáin roga-  
 oar Duac mac g-Cairbre anna níg ar éionn Mumáin. Níor  
 m-fao iar m-bar g-Cairbre aSUR Suin nuig go o-cuiruig  
 Degeo mac Suin aig corpuigao ruar olé ann Ullaó. An  
 triat reo éuaró Connгааал go Teacmori aSUR mairuig re ann,  
 o'fas re faétna mac g-Car mic Ruadóruíde móir ann aic  
 níg ann Ullaó. Aét innrtear míoғnioim Degeo vo faétna.  
 aSUR com luait gur faoilug Degeo go b-feapfao ríor  
 ari a comglice o'fn re le veimnuigao a baraimail, aét vo  
 éarlaó gur éaimic taeétoipeaét uaó aruig ga naó: A  
 feaétna cuir na bulroiruóe go talam Aroin go n-goipfao  
 ar aró: Iméigeao Degeo aSUR uile laigheac uaó turrion  
 Ullaó an triat teirdear baal trió don naite ve'n baalain  
 reo toigeao leo a maoin aSUR a eudail.

Ir mar rin oioépeabtear Degeo aSUR a órong uaó  
 nigeaéta n-Ullaó. Trialleaoar go Mumáin aSUR éug Duac  
 an níg ríoréaoim failte voib. Anoir ari n-iméaét Degeo  
 uaó Ullaó éaimic focal go faétna ga naó: Rigne Degeo  
 comglic annaгаiо nigeaéta n-Ullaó le tarriang anuar Er  
 aSUR le cuir ruar Erimion o'a flíoct fein. aSUR vo cuir  
 Connгааал tectoipeaét go Duac aig naó: Tabairao Duac  
 ruar Degeo annor go b-freagruóao ari a iomoa míoғnioim  
 oar capio. aSUR freagair Duac: Cio éuituig Cairbre mo  
 aéair ari fon Suin, tuitfao gur Duac ful a treigfao a  
 éara Degeo anna miaó. aSUR vo cuir aruig taeétoipeaét



eile go Duac aig naó: Freaghrad Duac agur Deoan ann  
 apofeomhaó o-Teacmori Tábaréa: Cao tuige naó tabairfao  
 re ruar Deoan? Agur vo fuidé an t-apócruinne an ceo  
 feacét agur bi na rcmobta leigte agur ari n-imteacét amac  
 voib éileabhradaí morfeir o-Teacmori agur morcomoraó na  
 n-Éacra ari lior Tábaréa.

Ari fuidé vo apócruinne an raia feacét o'eirig aporig  
 aguroubairt: A comflaite agur a faorclanna apócruimais  
 n-Érhone an triac migne Suin uao rlioét lolair uao Don-  
 gaire o-Tuirmead roibail agur eugcoir annagair ullao vo  
 bi glaoirte le freaghaó ari a olé, eirilunig re go Mu-  
 main, agur vo caíl Cairbre a beacá aig tabairt comairé  
 vo. Triac naib Deoan mac Suin glaoirte le freaghaó,  
 cuireann Duac mac g-Cairbre rocal aig naó: Ni treigraio  
 Duac a éara. Ciótear cruair go b-plangrao Cairbre agur  
 Duac ari maítear a comairé? Acé ciótear go foil nibur  
 cruairé go glaoirtear an gaal amac uao roí go coíao  
 uébaraó? Ir cruais go naófao neac éar agur ar éionn an  
 olige! Ma naib Deoan ann reo abrocaó Conngaal: Ma  
 naib Suin ciontaó aca Deoan naoi nuair nibur meara, acé  
 ari glaoí vo le freaghaó aoubairt míg Mumain: Comairé-  
 rao ra mo éara annagair gaó caoio. Ni b-fuil Deoan  
 ari laéar, ma naib veirraio Conngaal go m-beir re com  
 cealgeac le rlioét lber mar bi vo rlioét Er. le na linn  
 rinoubairt aporig: Freaghrad Duac: b-fuil anne naó  
 b-fuil Deoan ann boéanaib n-Duac, agur anne naó toir-

meaigeann Duac a tabairt ruar? Fheadair Duac:

Maireann Deas ann botanaib n-Duac agur comairc-  
fais Duac gac a tiocpar ann. Iy ann rin v'eirig aronig  
ga maó: Roime reo noctuis ullao a claoeam annor go  
rearrao olige n-Ermione raon tialluig le aimpfuaig uao  
bairi go bun deionais na talman viol clan na talman  
curour anmhor, oir ioctear vo gac gneactgal a luactaror,  
vo caill níg Cairbhe a beata agur iomua ve na maicib  
agur ve 'n gaal agur go foil v'faneann Duac anna flige  
ciontao aig glaoic marluao na olige airmear air comairc  
a cara agur loirtin a bot. Air iarrais Conngal: An  
tabairfais Duac ruar Deas le fheadair vo olige n-Er-  
mione? Dubairt Duac Comaircfaim Deas go v-ti'n veir-  
eao! Agur dubairt aronig: Dubairt Duac ann cluar-  
teant arocpuinne n-Ermione go g-comaircfaio re Deas,  
agur veir Conngal ar aro go g-comaircfaio re olige n-  
Ermione, oir iy air an rao rin fuioeann re coirceim nibur  
airve 'na a deairbriactraib ve'n rlioct? Agur mar iy coir  
go n-ioctao an t-erlaoc an curour, creuo ma n-ioctao  
Duac níg Muimain naoi mile m-bo gac baalain nuiq go g-  
comlionfais react na n-olige? Agur cuirtear Duac raoi  
naire, agur v'fan re anna toirt. Agur bi foela na aene  
reimobta riar. Agur cmochnuigrao gac react ve'n arocpui-  
inne vair curmhor, nior fearuig donneac air tabairta aig  
iarao a ceairt. Agur v'imetig an t-aiocpuinne gac g-a  
deagoun fein.

ʒʊɾ ʔaɾ ʔeɪɾ ʔoɲ mɪoɾa ʔm̩aɪn ʔ'eʊʒ ʔeɪɾmɪoɲ ʔaɪne  
 mɪʒ ʔaɪʒeʊn ʔʒʊɾ ʔaɪ ʔɪʒeʔʔ ʔo ʔɾoʔɾuɪnnɛ ʔaɪʒeʊn ʔaɪ m-  
 bɾuɪʔeɪne mʔʒnʔaɾ mʔʒʔʔʔaɾ Rɔɪʒne ʔ m̩ʔʔ ʔnna mɪʒ ʔɾ ʔɪoɲn  
 ʔaɪʒeʊn, ʔʒʊɾ ʔo ʔɾaɪʔʔ ʔonnʒʔʔʔ ʒo ʔʔʔm̩ʔʒn̩m̩ʔʔʔ. ʔʒʊɾ  
 ʔo m̩ʔaɪɾ ʔʔʔʔna ʔaɪ ʔʔʔʔʔʔʔ. ʔʔʔ'n ʔaɪmɾɪɾ ʔʔʔ ʔʒʊɾ ʔɾom,  
 ʔɪʔ ʒo m̩ʔaɪʔ ʔʔʔʔ ʔaɾa ʔo ʔeʒʔʔ ʔo bɪ ɾe m̩ʔʔʔ ʒɾʔʔʔʔe  
 'na ʔʔʔʔʔʔne ʔe'n ɾʔɪʔʔʔ ʔbɛɾ ʔʔʔʔʔʔʔ ʔn ʔɪʒna ɾɪn ʔʔʔ  
 ʔ m̩ʔʔʔaɪɾ ʔ ʔʔʔʔʔ ʔʔʔ ɾʔɪʔʔʔ ʔʔʔaɪɾ. ʔnoɪɾ ʔʔʔʔʔ ʔn ʔɾʔʔ  
 ʔe ʔʔʔ ʔn bʔʔʔʔʔe ʔ m̩ʔaɪʔ m̩ʔaɾ ʔaɪn ʔaɪɾ ʔʔʔʔʔ, ʔʒʊɾ ʔʔʔ  
 ʔʔʔʔʔʔ nʔaɾ ʔʔʔʔʔ ʔʔʔʔʔʔʔ ʔeʔʔʔʔʔʔʔʔʔ ʒo mɪʒ m̩ʔm̩ʔaɪn ʔɪʒ  
 m̩ʔʔ: ʔʔʔ ʔʔʒe nʔaɾ ʔʔʔʔʔʔʔ ʔn ʔaɪn ʔʔʔ ʔʔʔne n-ʔɾoʔɾu-  
 ɪnnɛ n-ʔɾɾɾʔʔʔe? ʔʔʔ ʔo ɾɾeʔʒʔaɪɾ ʔeʒʔʔ ʔʔʔ ʔeʔʔʔʔʔʔʔʔʔ  
 ʔʔ: m̩ʔʔ m̩ʔʒʔʔʔ ʔn ʔɾnɛɪɾ ʔɪʔe ʒo ʔeɪɾ ɾʔʔ ʔʒʊɾ m̩ʔʔ  
 ɾeʔʔ ʔe ʔʔʔʔ bʔʔʔ ɾɪnnɛ ʔʔʔʔ ʔo ɾɪʔʔʔʔʔ ʔʔm̩ ɾʔʔʔ ɾɪn.  
 ʔɾʔʔ ʔʔʔʔʔʔʔʔ ʔonnʒʔʔʔ na ɾʔʔʔʔ ʔʔʔm̩ʔʔʔʔ ɾe na ʔʔm̩ʔʔʔ-  
 ʔʔ ʔaɪɾ ʔɪʒeʔʔʔ ʔʔʔʔ ʒo ʔʔʔʔʔ ʔʔʔʔe ʔʔʔʔʔʔ ʔeʔ ʔeʔʔʔʔʔ  
 n-ʔʔʔ ʔʒʊɾ ʔʔʔʔʔʔʔ ʔeɪɾ ʔʒʊɾ ʔʔʔʔʔʔʔ ʒo m̩ʔaɪʔ na bʔ ʔe  
 na m̩ʔʔʔʔʔ ʔaɪɾ ʔ bʔʔʔʔ ʒo ʔeʔʔʔʔʔ. ʔʒʊɾ ʔʔʔʔʔʔ ʔɾʔʔʔʔʔ  
 ʒo m-ʔeɪʔ na bʔ ʔɪʔʔʔʔʔe ʒo ʔ-ʔɪ ʔeʔʔʔʔ mɪʒ ʔʔʔʔʔʔʔʔʔʔʔ,  
 ʔʒʊɾ ʔo bɪ m̩ʔaɾ ɾɪn. ʔʒʊɾ ɾɪʔʔʔʔ ʔn ʔɾm̩ʔʔʔʔʔʔ ʒo ʔʔʔʔʔʔ,  
 ʔʒʊɾ ʔʔʔʔʔʔʔ ʔn ʔaɪn ʔn ʔʔʔʔ bʔʔʔʔʔ ʔn nʔʔ ʔeʔʔʔʔʔ,  
 ʔaɪɾ ʔn ʔɾeʔʔ bʔʔʔʔʔʔ ʔʒʊɾ ʔeʒʔʔ ɾʔʔ ʔnn m̩ʔm̩ʔaɪn m̩ʔʔ  
 ʔʔʔʔʔ ʔn ʔaɪn, ʔʒʊɾ ɾɾeʔʒʔaɪɾ ʔʔʔʔ ʔʔ'n ʔeʔʔʔʔʔʔʔʔʔʔʔ: ʔʔʔ  
 bʔʔʔ m̩ ʔeɪʔʔ ʔʔʔʔʔe n-ʔʔʔʔʔ ʔʔʔʔe m̩ʔʔʔ ɾɪʔʔe ʔaɪɾ ʔʔʔʔʔʔ  
 ʒ-ʔonnʒʔʔʔ. ʔe bɾɪʒ ɾɪn ʔʔʔʔʔ ʔʔʔne ʔɾɾɾɾn̩ʔʔe na ʔʔm̩ʔʔʔ  
 ʔm̩ʔʔ ʔɾɪʔʔ ʔʔʔʔʔ ʔʒʊɾ ʔaɪʒeʊn ʔaɪɾ m̩ʔʔ ʔɾʔʔʔʔ ʔnna

Էյոմեօլլ արույն. Որոյ Եւր արույն չօ Տանտ ուն Սլտոն-  
 մաժտ օր Եւսիւն յի չար Եւր Տանտ յա Բա Եւր Եւր չօ  
 Չաճ, օր Բի Դիցն Տանտ Լիոնա Լի Էնտ Բնաճիւ մաճաւ  
 Եր Վե Բիւն չար Դիւտա յնցն Եւրն Եւր Բնա Շեւ Դից Բոր  
 մաճ Բաճիւրե մօր. Դչար Էրալլիւն Բոնճալ Բնա Դրմ-  
 նար քեւ Դչար Եւր Էիցաժտ Վօ չօ Մաչ Սլանն Բոնարիւ  
 յի Բոճանա Լաժ Բաճա Սաճ Լաիցան Եւր Բն Մաչ. Էյոմե  
 Բոնար Դաչճլեւն չօ Բոնճալ Դից Դաճ: Դա մեւժեւն  
 Դրմիւն Լաիցան Դից Էիցաժտ, մա յ-ճլաւրաւ արույն չօ  
 Տիճիւրմ, ուն չօ Էյօճաւ քիւն Լաիցան Եւր? Վե Բիւն  
 յաճ Դաւ Դրար յօ Բալ ղն մեւն արույն ճլաւրիւն Վար  
 քալ Բն Բիւր. Եւր քեւաւ Լա Վ'ա քեւաժ Եւր Տիճիւրմ  
 Բոնարիւ Եւր յա քօքաւրե Դրմիւն Դմաւն Էիցաժտ Էաճ  
 քիւն օրիւն Դչար Դրմիւն Լաիցան Դր Դ Բոնն Դչար Վօ քօժ  
 Բոմանտա յ-Սլաճ Դ Դճաւ Վ'յոնարե Դրմիւն Դմաւն  
 Դչար չօ քօլ ուն արույն օրաքաւն Էիցաժտ ուն Լաիցան,  
 Դժտ յա Դաւ Բոցն Լեւ Բն քիւն Բօր Եւր Բիւ. Իր Բն քն  
 Բոնար յա Բոմանտ: Չօ Դաւ քալ Եւր Բօր. Էրաժ  
 Սլմիւն Բոնճալ Դրմիւն Սլաճ քալ Լեւ Դմաւն Էյոմե  
 Դրմիւն Լաիցան Էաճ քիւն Վօ, Դչար Էյոմե Էրաւ Վե  
 ճաժ Բոմանտ Դից Էաճար Բոմիւն Լի Վարաւն Վօ Դմաւն  
 Դչար Լի Դ Լաւ Բե Վօ Լաիցան. Դչար Էյոմե Բոնճալ Վօ  
 յա Բոմարիւ: Ճլաւն Եւր Դնմ յ-Չաճ Բն Է-քլաճ Դժտ  
 յօր Էյոմե Չաճ Դմաժ Վօ քեւաժ Բոմիւն Բոնար. Բիւ Բո  
 Ե Եւր Բիւ Բն Դիւ Դաւ քաճար Բն Բաճա Բոժ Էանն Իր Բն  
 քն Վօ Էրօր Բոնճալ ուն չար Էյոմե յի, Էար Վեւ ճլաճաժ



don ʒointe deus uad̃ luam̃ na ʒaal, ari tuitime ʒ-Conn-  
 ʒaal mor̃ tuituis ʒimfluaʒ Ullað a çul, oir̃ vo ʒlaç  
 Rorruað mac Ror̃ m̃ic Ruad̃ruide mor̃ aic ʒ-Connʒaal aic  
 ullmuʒað na comlannta, bi Rorruað anna çeançæta ʒ-Clan-  
 na Ruad̃ruide. Aʒur vo ierð re a ʒimfluaʒ amac̃ uad̃ aic  
 mioad̃maic̃ anna iaið ioir̃ Mumain aʒur laiʒean, aʒur vo  
 ceap̃ aʒur vo b̃iruis ʒe na nam̃aio le mor̃çæac̃. Çaitæa-  
 dari a boçna an oirðe riñ ari Siçðruim. Ad̃leac̃dari na  
 mar̃b̃ aʒur çornuis an ʒimfluaʒ colñ ʒ-Connʒaal aʒur  
 colñ cinçir̃ ar̃ðear, aʒur colñ cinçir̃ leaçair̃ne a tuitead̃ari  
 rañ caç. Aʒur vo iut̃ focač nuiʒ ʒo ʒ-cluinuis Ror̃ e:  
 Anne naç n-ʒlaçramuio çæac̃?

Aʒur açnuis Ror̃ vo na bulroiub̃: Ni ʒlaçrao riñ  
 Ullað doñ çæac̃. Aʒur vo bi mar̃ riñ. Aʒur iomçuiread̃ari  
 colñ añ iuʒ aʒur na ʒ-çeançear̃ a tuituis leir̃ aʒur luçt̃  
 na ʒointe ari çaribad̃aið ʒo Ullað dangnad̃ari çariñ ʒ-Conn-  
 ʒaal anñ Ad̃om̃aʒnm̃aça roʒur vo çariñ Ad̃oð, aʒur çaoim-  
 ead̃ari añ euʒçaoim̃ aʒur çannad̃ari añ caçram̃n vo'ñ iuʒ  
 çearp̃ite anñ caç, añ ceuro çeañ ve iuʒçib̃ Ullað uad̃ laeçib̃  
 Air̃ʒeadoim̃ori çri ceuro aʒur çri baalaine. Vo ʒeur̃ʒuil ul-  
 lað Connʒaal añ çearp̃ aʒur maiç aic ʒlaoiç ari mar̃  
 ainm̃: "Connʒaal Saiççar̃nac̃".

Añ d̃ara leab̃air̃ deus. Añ t-donm̃aio çair̃biuic̃ deus.  
 Riʒail n-Duac̃ iuʒ Mumaiñ ar̃oim̃ ʒeac̃t̃ baalaine. 37 ʒo  
 v-ti 30 R. C. (ʒeuç Annala iuʒçæçta n-Çp̃hione Añ. l. Rol.

An 86. vuileos. Doir an Domian 5032. Faoi ainm Duac  
dealta Deas. Feuc mar an ceurona Annala 5-Cluainmic-  
noir, Osgia R. 3. C. 42. Agus leabair lecan fol. 203.)

Anoir ran triat reo vo mair Facna ann Teacmor  
com luait sur piorruig sur euit Connasal, cuir re ruar a  
bot air Tabarta agus cuir re teactoireact vo Feargair  
mac leir, mic Ruaorui de moir aig raó: Cuir an eirson  
agus ruigbrat aroir ann reo, agus eainic Feargair leir an  
teactoireact aig iomcuir leir orneir aroir agus bi raó  
leagte air an triodon taoib rtiú de'n arofeomraó. Iar  
fasaó curam tiú an ruig air aroimaoi o-Teacmor trialluig  
re fein agus Feargair maraon go doomaghnamá. Air tiú-  
eact le na ceile vo arocuinne n-ullaó air m-bruiteine  
rogaorai Facna mac 5-Car mic Ruaorui de moir anna ruig  
a' éionn ullaó. Mar an ceurona iméigearai na luaitcurai-  
oide amac air ruio Erimon aig glaoic na ruigte pmonraide,  
cinfir, ollmana, agus treabona 'n pobail le na ceile go  
arofeomraó o-Teacmor Tabarta le aroir vo rogaó. Agus  
air ruio vo'n arocuinne an ceo feact rogaó Duac ruig  
Mumain anna aroir, oir vo clonuir ruig agus pmonraide  
laigean vo Duac air fon a éomairc vo Deas mac Duin  
mic b-Fearmair, mic Oilliol Aroin mic Dongaire o-Tuir-  
meac uad laogaire de rlioc tolaip. Maireann Facna ann  
doomaghnamá.

Anoif vo éaplaó go pab áigne Scanot agur flioct  
 mǵoa na Dánaan olé annaǵaíó ullao agur ni cioépaó go  
 apócuinne na mǵeaéta. Annran vapa baalaín ve mǵaíl  
 n-Duaó, v'eus Roigne mǵ laígean, agur aif tigeaét vo  
 apócuinne laígean le na éile aif m-bpuitéine Magnar,  
 moǵaóarí fionlaóó anna mǵ ar éionn laígean. Anoif fuair  
 Roigne bar ful a pamic baal íarǵiét, aét ni pab mǵ  
 moǵaíǵte ann laígean, ve b'mǵ rin moir iméigeaóarí na lu-  
 aitécuipaóíóe amaó aif fuio Eppion aís glaoíó na mǵéte,  
 pmonpaíóe, ciníirí, ollmána, agur tpeabaoana 'n pobail le  
 na éile go apófeomípaó v-Teaómoir Éabapéta. Marí an  
 ceutona ni maípeann apomǵ ann Teaómoir. Le na linn rin  
 éuaíó éapc tpaé tigeaéta le na éile vo mǵéib, pmonpaib,  
 ceanfeapaib agur tpeabaoanaib 'n pobail uime rin bí Éab-  
 apéta uaíǵneaó.

Agur moir mǵne fáctna donnió tiombíoll an fuio níbur  
 fuioe 'na rcpiobaó ríar a fíor aif leabairí na n-áimrípe  
 n-Ullao. Annran v-tpeap baalaín ve mǵaíl n-Duaó vo  
 éaplaó ǵurí pamic Deǵao an aoir, ann rin tpialluǵ Duaó  
 go Teaómoir agur v'fás re Deǵao ann aic mǵ ann Mu-  
 máin. Anoif ni pab don clán aís Scanot mǵ ullonnmaét  
 agur éus Deǵao a vearb'íurí baǵeala marí éile vo ál-  
 lat ve flioct mǵoa na Dánaan. Moir mǵne Deǵao oípe-  
 aream ve la no ve oíóce aét corpuǵaó ruar maíte na  
 Dánaan annaǵaíó ullao aís veapuǵaó a beapca vo beic  
 peiró aif bar Scanot. Agur bí fionlaóó mǵ laígean mar-

don le Iber. Cao aēnoēao Duac veunpao fionlaoē, mar an ceutna vo labair Duac mar vubairt Uegao. An triac fāoil Duac go raib re vangnuḡao e fein air ḡac taob an-nor go m-beir e fein aḡur. rlioēt Iber aig mḡaileao Erimon go veo, connairē ḡac aēt amain Duac go raib Uegao aig obruḡao go ḡeupbeartac le lolair vo ariuḡao aḡur.

Iber vo tarriang riar. Anoir vo mḡail Duac cuig baalaine aēt nibeirrin nior imēḡeaoar na luatēuparōde amac aig ḡlaoic aroēruinne n-Ermione le na ceile go aro-feomḡao v-Teacmori Tabarēa. An triac vo euair baal ar-teac anna tēac m-blaē ran reireao baalain ve mḡail n-Duac, vo ḡlaoir fāctna mḡ ullaō aroēruinne n-ullaō le na ceile go Aoōmāḡnmāca, aḡur cuir re bulroiruē amac air fuo an mḡeacēta ḡa raō: Uireao Clanna Ruaoiruē anna Talla cao am beirēar aroēruinne n-ullaō ann Aoōmāḡnmāca. Anuair vo fuirē an t-a-roēruinne. aḡur vo bi Clanna Ruaoiruē ann Talla, v'eirig an mḡ aḡur vubairt: Cio nac b-fuil mḡ aḡur maite n-ulconnmāct air laēar var pocal na n-oligē, nibeirrin ni b-fuil an feomḡao reo a fāit farrang, b-feoiri nac coir go v-tioēpao Clanna Ruaoiruē arteac annreo, mar an ceutna b-feoiri nar coir go fuirēpao an t-a-roēruinne ann Talla Clanna Ruaoiruē? Air an t-aōbar rin, creuo ma rearpao aroēruinne n-ullaō aḡur Clanna Ruaoiruē ēart tiomēiolll an mḡ air m-bruitēine n-Aropeuleacē mar mḡneaoar ful a vaimḡeaoar Aoōmāḡnmāca, annor go ḡ-cluinpao caē pocla 'n mḡ, aḡur



1r coiri go m-beirí ríad iomrú marí géalí ari gníom na  
aimríne reo?. Agus vo bí marí rin.

Agus nígneadh ar clabóro don coirceim amáin níbur  
aíroe 'na 'n talam vo'n níg agus íearuig uile príonra n-  
Eri agus na cíníri ollmána, agus tpeadhona 'n pobail agus  
na bpeíteamína moğaiğce ari taob amáin ve'n níg agus ari  
an taob eile Clanna Ruadhúiríe aríngleurtá nígneadh ar uile  
moiríaine faoi éuairc an níg. Agus aríuig an níg a gút  
gá ríad: Uad'n lá ari o'eug Maca ingein dođa beanrígean  
g-Cíomhdoié va ceuo cuig veug agus ríde baalam go o-ti  
nigáil Ruadhúiríe moiri arí níg vo marí mic Eri ann ullad  
claonuğad uad tpead maítead agus n-gaal marí ann mu-  
máin agus laigean? Sead eadon íorğuil ríğtead agus prí-  
onraítead faoi b-follaé a boé ann aimríri ríig? Bí mic  
laogáine agus mic gíaléad aig cuiri leat Eriione ari ríuó  
a ceile, agus íearuig maíte Mumáin le macaib laogáine  
ari fon Aine ve Corriac. Agus marí éuirtuig príonra íb-  
luğad bí'n mion rin laíoiri agus an cuio a o'fag re lağ.  
1r marí rin vo bí nuig go éainic donğair Tuirímead ann  
reo leir a mac íearmára le Aine a ingein ann b-prionó-  
uiríe. Ann gíeintiri éug Ruadhúiríe moiri annağaió comáirle  
iomrú ceao gíacéa reilb. Fuairí íearmára bar agus fuairí  
Oilliol Aríom a mac bar. Ann rin éainic Suin le míoğmíom  
reall agus comğlice. Tpat gíaoirítear Suin le íreagariad  
ari a gíomáiréa, eicíooluig. agus éug Cairíbre níg Mumáin  
comáiré vo, ari a fon éuirt Cairíbre tpeun. Adé o'fan De-

ʒao mac Suin ran talam le comhionuʒao an pun feille a  
 tʒuruiʒ a aʒair. Aʒur iʒ mipe faʒtna o'innruuiʒ ʒo Conn-  
 ʒaal beapta aʒur comʒlic Deʒao mac fealltao Suin. Iʒ  
 ann rin diaʒpeabuiʒ Connʒaal uao ullao Deʒao aʒur uile  
 laiʒeanao a paib leip. imʒiʒeaoari ʒo Mumain Do cuip  
 Connʒaal anʒiaʒ annor ʒo b-peaʒpioao var oliʒe aʒt tʒʒ  
 Duao comairc oo'n oʒlaao. Aʒur oo leaʒ apocpuinne n-  
 Eppione cain naoi mile m-bo air Duao ʒao baalain nuiʒ  
 ʒo o-taʒairpao ruar Deʒao le peaʒpioao oo'n oliʒe. Air  
 tiʒeaoʒt oo'n boipioime cuip Connʒaal iao ʒo Ultonnmaʒt an  
 ceuo aʒur an vapa baalain, aʒt oo cuip Scanot air air  
 iao ar iopiol ʒo Duao. Air an o-tpeaʒ baalain ni taʒair-  
 pao Duao ruar Deʒao no ni ioʒpao an cain. ʒluairuiʒ  
 Connʒaal oo comairc an oliʒe, oo taʒlaao ʒo paib  
 Roigne fealltao aʒur tʒuituiʒ Congaal le feille laiʒean.  
 Aʒur ata Duao mac Ibeir aʒi puʒaileao apoiuiʒ le comʒnioim  
 iolair, aʒur ruioeann Deʒao an t-eplaao ann ait puʒ ann  
 Mumain. Iʒ popur pior oo cao ʒo b-puil plioet iolair ce-  
 alʒao. ranʒuʒao uʒoapap aʒur ceanneap, aʒur map ʒeall  
 ʒor n-ʒlaao iolair an ceuouair ʒairim Eppion air fein, tpaʒ  
 bi mic Ibeir aʒur apmopaʒair Epi por oʒ, paioleann ʒup  
 buo e a ceap oo puʒail apoiuiʒ a ʒ-comnuioe?

An opocpiaoʒ a o'fulang Ruaoipioe mori o'far air an  
 talam 'reo, le comʒnioim Ibeir aʒur laiʒean, teilʒpao oub-  
 neul air Eppion manao paibeaman curamao. Aʒt air tap-  
 anʒt oo Connʒaal an ppeum uo ar an talam, pait Cairibpe

Ἀγυρ Ὁυαὶ ε ἀγυρ ἀνν τάλαιμ Μυμῶν, Ἀγυρ ἀγ ριν ἀτα  
 ἀνοίρ ἀγ μαρλυγαὺ ὀλίγε n-Ερμione. Ἀτα Μυμῶν Ἀγυρ  
 λαίγειαν μαρῶν Ἀγυρ ὕλτοννμάετ μαίλλε λεοτρῶν, υίμε ριν  
 ρεαρεανν ὕλλαὺ ἀοηφear ζῶν cαpα ζῶν κοήγμοή ἀέτ τρε-  
 ἀέτ ὀλίγε n-Ερμione? Μανάε β-φυλ ριὰ ἀ ραίε ἐομευέταε  
 μαίγ το cloin ὕλλαὺ Ἀγυρ μαίγ Ἀγυρ τρῦαγ το Ερμιον  
 1 ρειν! Τραε το ρυίθε Ὁυαὶ ἀρομγ το βααλαίνε ριορ  
 γλαοιὺ ρε ἀποέρυιννε n-Ερμione γο τεαέμορ Ἰάβαρτα ἐαβ-  
 ἀίρτ μαρ λείτργεὺλ βαρ Ροίγνε μγ λαίγειαν ἰμτίγειαν  
 ἐαρτ cειτρε βααλαίνε Ἀγυρ nι ἐυαίθεαν nα λυαίτcυραὶθε  
 ἀμαε, νείρτear γυρ βυὺ ραίεέορ Ὁεγὰ cυίγear Ὁυαὶ, ἀέτ  
 nι ριορ ριν Μα τα υίλε μγέαέτα n-Ερμione λειρ ἀέτ ὕλλαὺ  
 cὰο cυίγε β-φυλ ραίεέορ ἀίρ ρον Ὁεγὰ ἀίγε? Ἀέτ nι  
 ρεαὺ! Nι ριν ἀν τ-αὺβαρ Ἰνίθεαν ρε ριν ἀίρ κομάρλε  
 ἰολαίρ, οίρ ρυαὺνίγειαν ρλίοετ ἰολαίρ ἀν ὀλίγε. ἱρ ἀίλ leo  
 1 το μαρλυγαὺ Ἀγυρ το cυίρ ραοι υίομεαρ. Ὁε βμγ ριν  
 cρευο μα ἐυίρτear τεαέτοίρεαέτ γο ἀρομγ ἀνν τεαέμορ ἀγ  
 ραὺ: Ἰλαοιότear μγέτε, ρμιοηραίθε, cιηρῖρ, ὀλλμῶνα, Ἀγυρ  
 τρεαδαονα 'n ροβαίλ γο ο-τῖ ἀροίεομῖραὺ ο-τεαέμορ Ἰάβαρ-  
 τα οαρ ροcλαίβ ἀίρ τρεαὺ ὀλίγε n- Ερμione? Ἀγυρ ἀρομγ-  
 εαναρ ἀν τ-ἀποέρυιννε ἀ ὀεαρλαίμα. ρορ ἀουβαίρτ ἀν μγ:  
 ρανεαο υίλε ἀνν ἀοὺμάγνημάεα nο ἀννα ἐιομίολλ nυγ γο  
 β-ρῖλραιο ἀν τεαέτοίρεαέτ ἀίρ ἀίρ υίινν.

Ἀγυρ νευνρὰο μυιο κομῖραὺ ἀίρ ἀν β-ρρεαγῖραὺ? Ὁ'ιμ-  
 τίγ nα τεαέτοίρθε Ἀγυρ ρίλεαναρ le ροcλαίβ ἀρομγ, Ἀγυρ  
 ρεο ἰαο: Cρευο μα m-βίθεαν ὕλλαὺ ροβεγ το υίομεαρ

Eir, go fóill caiteas fáctna ó'fán ann, oir anuas ar aca cail-  
 ais arois le comairle iarrfais uad a roga fein i?. Ciu-  
 innteas an t-ardruinne agus Clanna Ruadruide ar ar  
 m-bhuiteine agus leigteas anna cluairteant ar ar focla  
 n-Duac arois. Agus ó'eis an nís agus duibairt: An  
 fulangeoas ullas Eriun do beir nísailte dar neac a  
 cuirtear a éoil fein ruar annaas an olige? No an ull-  
 muisgeas na cinfir na comlannta agus tarraingfas an te-  
 nac riu de? Ó'eis agus ceanfeas Magmorioma agus  
 duibairt: Ciu ma m-buieann Duac marbadoir g-Connasal  
 rtrioite uad'n triodon? Agus cuirte ar maobairt doinead?  
 Agus duibairt an nís: Tugeann clan Eir buideoir do cean-  
 feas. Magmoriomna air ion a shas do Connasal ac ma  
 leuymuainfas buer ciallraio gur labair re go rotharraig  
 de'n nio a nísne Duac agus Roisne go fealltas, ac aca  
 'n reilg agus cogas lan de beartaib? Ni e ioruil g-  
 Connasal air a labreann ullas ann ainm Eriune le gla-  
 cas oioloir? Do bhuirg Duac an olige air ion Deas,  
 agus comneartuis re an marlugas rin tras nar glaoirdeann  
 re le na ceile ardrinne n-Eriune go ardeomras o-  
 Teacmori Tabarta go trachmail. Ir air na cionta reo ioc-  
 rais Duac oioloir? De buig rin a buer ma'r do éoil  
 e veirraio nís ullas: Ciu ma b-freaghoas Duac air  
 ion marlugas an olige? Agus do bi mar rin. Ir ann rin  
 acnuis an nís: Ciuinneas sac ceanfeas a comlannta com-  
 mor gur feo leir, oir ir coir go n-glairraio ullas anna



neart. An tríd ceudna éainic na ciontáir go u-ti'n níg sa comhghairdeó anna éluair: Anne naé u-taibairfau an níg ceao uo na ciontáirib uo beir ann comhluaduir an airm-fluag mar ghlairéann go cozaó?

Fheasair an níg: Ní beir, labreann no ciontáir go celageac ann comhghairdeib. Bí ríbh anna iorimteacóirí uo Suin agus uo Láigean agus uo Deasao agus Mumáin agus iorí Mumáin agus Láigean, agus anoir iarruigeann ríbh ceao uaimra uo gnuó an punfeille ata a b-follac ann bui n-uét annagair cloin Eir? Eirtuigir le foelaib Eocair Ollmáin b-folla an uirtneoir ceir: Corneao an ciontáir na teinnce naomta, agus mioneao airmí, am agus tríd. Ir mar rin aoirí fáctna a mac. A ciontáir mairuigir go rognarac ann bui n-aic fein. An tríd ceudna turuig ariuir aig ullmugao cozaó, agus uo éuir re a curadóir trí Láigean, agus éruinnuig Deasao comhlannca Mumáin, agus éruig re mar fáoil re aig tarhangt cingir ulltonnmáet, oir uubhacair leir fanfadómar caoir ríbh an u-talam fein. Nídeirrin fáoiluig re go u-tarhangrao le cealg iao, mior riorruig re na Danaan, oir ní labair an Danaan ariam uadair naé éainic go b-fior ar a éruir. For lionta le uotur, comhmarac uen la air éuit Connagail le beair Deasao éruinnuig re comhlannca Mumáin agus Láigean air Mas Síóruim. Cialleacair go u-tioéao fáctna annóiaig ann. Ann rin caiteacair a boéana Anoir tríd ríbh airm-fluag ullao ullmuigte air ariúeair com ullmóir a ríbh a

uimhir, bí ámhár de a fáil b'ad ma m-bíodann an coisde  
fada. Freagradaí Clanna Ruadhruide: Aca ar lon a fáil  
fáiríng coim fáda gur fanamair ann uillead, ann rin tabair-  
fais Mumáin agus laigeán tuinn! Agus éadailis an nís  
focal g-Clanna Ruadhruide agus veffruis re g'a boctanail  
agus éadail taidib ríis v'a mhorfaine agus aubairt go g'eir:  
A leanfadmuid roocclácteas Mumáin agus laigeán? A  
tuuntarais uileoin Eir go ciopioib m-bo agus creac? Na  
bíodad an leiríe le maó fearoa! Le na linn rin aub-  
airt fáctna: Cpuinnead na reanoirí agus na ogaíre  
ba 'n nís agus ba pmonfáiríe Eir, leanead an armfílaig  
leo. Mar gluaireadair comlannta n-uillead tríd laigeán  
bí'n talam uaigneac pollam, vo bí uile air Mag Síctóruim  
An tríd éangadair ann maóairíe an Maig, conhairceadair  
Mumáin agus laigeán anna miltib ga gluaireac air Ar-  
bheirte agus vo bí'n Arv polluisge le boctanail. Acé v-  
ingnuis uillead a armfílaig air an Mag la'innamairíe air  
laomnuigad baal, ullmuisgeair gac armfílaig, agus gluaire-  
uis comlannta Mumáin riar ar taid na tulca. Agus ac-  
nuis fáctna vo na bulroirib vo arógair: Seareann nís ul-  
lad air talam Mumáin vo eir le freagrado aroríg cad tu-  
ige comhairceann re Degeo an eirlao v'iactreabac agus cad  
tuige cuingeann re aroríomíad v-Teacóirí Tabairéa oruioce  
éar v'lige? Agus aubairt Duac le na bulroirib: Cuirfais  
aroríg v'irtoiríe n-uillead air ríubail go roctappuis uad  
talam Mumáin! Agus éis fáctna cuiread comhríe donfir

vo 'Duać, aćt nioi leann 'Duać na bułroiriće. An ceuo cean ve plicoć lberi nać ppeađaii vo'n cuipeađ ɣaircuigeaćta. Aɣur teannuiɣ an cać aɣur an caɣđaiiɥ uađ maiioin ɣo o-ti tpaćnona. Aɣur tiomanuiɣ ullao Mumain aɣur laiɣean poiime, aɣur bi Clanna Ruaořuiće cuapɥuiɣ aɣur aiɣ loɣuɣao 'Duać ameaɣ meaoon an p'luaɣ, aɣur vo ceapneaoari a peim oirić tpić a apm'p'luađ, aɣur mapaoari 'Duać, aćt nioi puiapneaoari Oeɣao, o'imćiɣ pe aiɣ aɣaić le peparaić laiɣean, paɣoail comlannta Mumain vo paobaɣ caća.

Vo bi'n Maɣ pölluiɣte le capnaić na mapć, bi'n talam anna peiɣan bog le pui. Tuiceaoari peacć aɣur pice mile le 'Duać aiɣ Maɣ Apobpeirte. Vo piɣail 'Duać peacć baalaine ploiɥteari "Duać Oalca Oeɣao" map ainm aiɣ.

An oapa leaoari veuɣ. An oapa caiboił veuɣ, piɣail b-paććna iic ɣ-Cap iic Ruaořuiće iioiɣ apoiɣ tpi baalaine picić 30 ɣo o-ti 7. R. C. (Peuć Annala piɣeaćta n-Eppione. An. 1. Roł. An. 86. ouileoɣ. Aoip an Oomain 5042. Paoi ainm b-paććna b-paćać. Aɣur ann Annalaić ɣ-Cluainmiceoiɣ map an ceuona.

Anoiɣ ann cać Apobpeirte tuiceaoari iomoa ppiopaiće aɣur maiće le 'Duać, aćt ann tpaćt nioi o'fan ppiopaiće no maiće laiɣean ann paobaɣ na caća teićeaoari le Oeɣao, map imćiɣeaoari le Suin tpać tuicme ɣ-Caipbpe. Aćnuɣ

Ʋάετνα ƶο ποḡƲαο αμαέ αρ αν ƶνεαέαόλεαέαό colna n-Όυαέ  
 αḡυρ πρμονƲαιόεαό Μυμáιν, αḡυρ οαίνƶνεαοαρ α έαρν αιν  
 αν Μάḡ. Αḡυρ ααοινεαοαρ α ευḡέαοιν αḡυρ αανναοαρ α  
 έαέμáνν αρ έιονν na πρμονƲαιό αḡυρ μαίτιό, αέτ nι αρ  
 έιονν Όυαέ οε βμḡ nαρ ταιρβαινμḡ e Ʋein οο ƶλαοιέ na  
 m-bulƲοιμóεαό. Αḡυρ τμáλλμḡ αρμḡḡμáḡ ὕλλáό ƶο Τεαέ-  
 μορ αḡυρ οο έυιρ Ʋάετνα α βοέana αιν Ṳάβαρτα. Cιό naέ  
 μαιό α αḡνε αιν τμóαον Ερμione buó e comáιrle α Ʋυιρ-  
 μον ƶο ƲυιόƲαιo αιν ánnor ƶο m-bacƲαο cor λαιḡean. Αḡυρ  
 αιν τιḡεαέτ le na έεile οο αρóέμυinne Μυμáιν αιν m-βρμυ-  
 έeine ποḡαοαρ λυḡαό οεαρóμáέαιρ n-Όυαέ áнна μḡ αρ έιονν  
 Μυμáιν. Όο έυιρ Ʋάετνα na λυαίέμυαóιόε αμαέ αιν Ʋυιo  
 Ερμιον αḡ ƶλαοιέ le na έεile μḡέε, πρμονƲαιόε, cιḡḡιρ oll-  
 mána, αḡυρ τρεαβαona 'n pobáil ƶο αρóεomḡαó ο-Τεαέμορ  
 Ṳάβαρτα le αρομḡ οο ποḡαό. Αḡυρ αιν Ʋυιόε οο αρóέμυ-  
 inne n-Ερμione αν ceυo Ʋεαέτ ποḡαοαρ Ʋάετνα μḡ ὕλλáό  
 áнна αρομḡ. Ιαρ λειḡεαό na Ʋcmobta, iméḡεαοαρ αμαέ,  
 αḡυρ έεileαβαραοαρ μορḡειρ ο-Τεαέμορ αḡηρ μορóomḡαó  
 na n-Εαέτνα αιν λιορ Ṳάβαρτα. Αḡυρ cmóέμυḡεαοαρ uile  
 Ʋεαέτ οε'n αρóέμυinne οαρ τυρμόρ. Αḡυρ οο έαρláό ƶυρ  
 τιυντμḡ mein πρμονƲα lβλḡαo αḡυρ αḡνε ιomoa πρμονƲα  
 Μυμáιν áннаḡáιo Όεḡao Ṳυιτεαοαρ πρμονƲαιόε Μυμáιν α  
 μαιό οε'n αοιρ le Ʋεαρεαό Ʋan caé. Nι μαιό Ʋιορ Ʋαιέέιορ  
 αḡ πρμονƲαιό αḡυρ μαίτιό Μυμáιν nμḡ ƶο Όυαέ? Αέτ  
 cia'n βμḡ bi α Ʋαιέέιορ οó? Ánne naέ έυιτμḡ Ʋe nιόειρ-  
 ϲιν? Ṳαρ όειρ Ʋάετνα μḡḡáιleaό áon baálain ámáιν οο



cuir fe na luaitéaraóide amac ari fuio Eirion aig glaoic  
an t-ardéruinne go Tabaréa. Agus do connairé aronug  
Scanot iug Ulconnmáct agus cumail fe uaid an tnué a  
raib ari a innceinn annaigaidé clán Eir. Do bi fáctna com-  
ionnnan do caé ann rligé na ceirt, anna éaraó do uile  
cean. Do bi luatgairi ari na maicib do téact le na céile  
arur ann rog agus rognar. D'iméig fáctna ari cuairt go  
Mun-n-ollam t-Téactmor, agus buó tuidbbonac an caoi anna  
raib eadon annran real gearri uad raib fe fein ann Té-  
actmor ann aic g-Connagail.

Agus tug re mífneac do na ollmánaib, agus labhair  
 re go cinealtaic do'n fuirpion beug n-ogan a maib ann.  
 Iar laete na n-aroéruinne, trialluis aroisg go doómañ-  
 máca, agus o'fag re feargair mac Seio anna n-aic ann  
 Teacmór. Agus do glaoib re le na ceile aroéruinne n-  
 ullao agus do bi nís agus maite n-ulltonnmáct air laetar  
 ran feompaó. Tar deir fuioe na n-aroéruinne ceileabruadar  
 feir agus aig an feir aoubairt faetna le Scanot: Aca  
 focal aig Rorruao mac Roir agus Ailica do cluair Scanot  
 agus a flioct. Agus o'eisg Rorruao agus tug re a lam  
 do Scanot, agus aubairt ar aro: Com fada gur ta cean  
 de na Danaan abeo. ni rmuainfaro Roir air nigeacta n-ull-  
 tonnmáct agus muinfaro an deagruin ceurona o'a flioct an-  
 naóia. Agus tugrat o'a ceile lam carantair. Ir an rin  
 aoubairt aroisg: Anoir aca rog Eriphone daingainte. Agus  
 air imteaict do'n nís agus maicib na n-Danaan a m-baile,

bhronuig an n-uisge morneudail doib. Rígaileann fáctna ann eadga agus ceap, ghaóuigeann re roí, ullmuigeann re an t-aorog ann reáctai bogaó. Annpán reáctmao baalam ve n-uisge b-fáctna fuair Meleir bar, agus air chinnuigaó vo coméionol na n-ollam nogaóar Feilmo mac Maraóa anna n-Annollam Ullaó. Annpán reireao baalam veug ve n-uisge b-fáctna, v'eug Fionlaó n-uisge laigeann, agus air fuíbe vo aroéruinne laigeann air m-bhuíteine Míaghar nogaóar Eócaó a mac anna n-uisge ar éionn laigeann. Annpa na laetantib reo comhionuig fáctna reáct baalam veug v'a n-uisge ann roí agus roígar. Agus vo b'i'n Gaal doibin doépaó air fuíbe an talam. Áet éainic foal aige go raib Eócaó n-uisge laigeann aig comuigaó feall agus comhlic agus gur éir re éomfuir air fuíbe Ulltonnmaó vo laóair ar iorol le ceanfeapair na talman vo. Mar an ceuna gur máir Deao ann Ulltonnmaó agus ní le éunaó maí. Dala vo reuib fáctna littaieáa vo Eócaó ve na n-uisge a éadluig re, éó tráet ní reuibtear na foela air leabair na n-Annrupe n-ullaó. Áet for comuigtear roí air an v-talam.

Air an v-tréar baalam air ríó ve n-uisge b-fáctna v'iméig re go Dunfobepce agus reoluig re air lung an n-uisge air uirgib na b-foirte, agus íaóil re go raépaó tairna go vuité n-Annóan. Níor reoluig an lung nogaóa nuair connairéaoar moréine air borbálaó taob éall ve Dunfobepce. Air eadla gur buó Mur-n-ollam air voiteao a n-uisge n-uisge lair v'íll an n-uisge, agus air raígaó an lung go veff-

իբաճ ըստիցսից ա ճօր բաժի աջսր շուտիցսից արեաճ ըն սիրցե,  
 աջսր Բի բլիւճ ջօ Ծ-Կի՛ն շրօճեան, ուճիրրին Ծւլ Բի մարճ-  
 սիցեաճ յեքքսիցսից ը ջօ Ծ-Կի՛ն Լարար. Բի՛ն Լարար Բօճանա ՚ն  
 Ճաճ Բի յօճեաճ. Շուաճ ըջաճ մաճ ճար ըլ ա յ'բլլ ը  
 ջօ Ծոնթօբերճ, աջսր Բի յօճիճ Լե մարճսիցեաճ աջսր ճար-  
 մաճ նա ճեմե. Ծօլսիցսից ը ջօ Ծօնա Բն յօճե ըն, ուճր Ծ-  
 Բարճ ջօ ըաճ ճեմն ուցսիցսից ջօ յօմալլ. Բի Բն ճ-օճմաճ Լա  
 յեւջ ըսա՛ր ը Բար. Իր մար ըն յ'եւջ Բաճճնա մաճ Ճ-Բար  
 միճ Բաճօրսիճ մօր. Ու ըաճ Բօն ըար յե՛ն ըլիճ յօմսր  
 ըարր յօնա Ե.

Ծօ Բ ը ճօմն աջսր ճեմն, ճիճ ջօ յ-Ճարճսիցսից ըջ, ու  
 ըաճ ըաճիճ Բի յօմն Բն ճաճ. Ծե Բիցսիցսից ըն ընօճեար Բ  
 Բնմ Բի Բօլաճ ըցսիցսից Բլլաճ աջսր Ծ-Ծաճմօր “Բաճճնա ճ-  
 Բօճ”. Բօլեաճար Ե Բն Ծոնթօբերճ, աջսր յաճճնար Բ  
 ճարն ըջսր Ծօ Բարն Բօճար Բլլաճն Բ-Բօլա. Բաջսր Ծօ  
 ջիլ ջօ ջեւր ճան նա ճալման Բնճիցսից Բաճճնա յօմա  
 Լաճեաճ.

Բիցսիցսից Ճ-Բարբիճ միճ Բ-Բաճճնա ճ-Բօճ ըցսիցսից Բլլաճ աջսր  
 աջսր Բրօրցսից Բօն Բալաճն Բման. 7 ջօ Ծ-Կի 6. Բ. Բ. (Բեւճ  
 Բնալա ըցեաճնա յ-Բրիմօն. Բն. 1. Բօլ. Բն 90 յուլեօջ.  
 Բօր Բն Ծօման 5192, բաժի Բնմ Բարբիճ Բոնճար ԲԲ-  
 ըաճրաճ).

Իար մ-Բար Բ-Բաճճնա ճ-Բօճ, Բի ըաճ Ծօ Բրճրսիցսից  
 յ-Բլլաճ Բի մ-Բրսիճնա յ-Բրօրճեաճնա ըջար Բարբիճ

mac buò rinne b-fáctna, anna níg ar éionn ullao. An  
 tpaé ceurona o'eug luğao níg Muíain ašur air cruinnuğao  
 oo aroéruinne Muíain air m-bruiteine roğaoar Crioétan a  
 mac anna níg ar éionn Muíain. Ir ann rin éuaídeaoar na  
 luaiécupaóíoe amac air fuio Eppion aig maó: Cruinncear  
 le na éeile ann arofeompaó o-Teacmori Tábaréa nígé,  
 ppioraióe, cinéiri, ollmána, ašur tpeaðaona 'n pobail anna  
 n-aroéruinne n-Eppione le roğao aroiníg oiri aca'n tpióaoi  
 rollam. Air fuíoe oo'n aroéruinne an ceuo feacé roğaoar  
 Cairbhe níg ullao anna aroiníg for Eppion. Nioi iméig re  
 amac go liafáil. Oo leig an t-aroollam rcmobta n-Eolur  
 ašur leabair na n-Aimripe Šaalaš ar aro. Ašur éuaíó  
 an t-aroéruinne amac le ceileabpaó morfeir o-Teacmori  
 ašur morícompaó na n-Eeacétra air lior Tábaréa. Anoir  
 com mor rin bi fuao Š-Crioétan mic luğao níg Muíain  
 annağaoí clao Eri, naé fuíoeaio re leo aig claoiboro na  
 morfeire. Buó forur oo feucéint go maib feall ašur com-  
 ġlic air coir, oiri bi Oeğao for beo ann Ultonnmáct, ašur  
 bi faicéior air Eoéaíó níg laigean com faoa ūur bi fáct-  
 na beo. Iommoio bi croméiri laigean le Oeğao aig corpu-  
 ġao ruar an Oanaao. Air fuíoe oo'n aroéruinne an oara  
 faéct, ni maib leac maíteao Muíain ann a fuíóanaib,  
 ašur o'eiriğ Tpiuir ceanfeair lóronağ aig maó: Creuo ma  
 oeiupaio Crioétan níg Muíain cao tuige naé b-fuil tpiian  
 maíteao Muíain anna n-aic annpian arofeompaó?





Ալլա՛ծ, ա՛յս սլլմնչճա՛ծ և ԵժմԼանԼԵԱ ԴՅԱՐ ՎԵԱՆԱ՛Ծ յԵՐՈՒՇԵԱ՛Ծ  
 ԲՆՆԱՃՅԱ՛Ծ ԶՈՆ յԱՍՏ և ԵՐԼԻՔԱՍ.

ԼԱՐ իՆ ԵԱՐ յԵ ԵՅՈՒԾԵԱՐ և ՎԵԱՐԾԻԱԵԱՐ ԲՆՆԱ իՄԻՇԵ ԲՆՆ  
 ԱՐ յԱՅ ԲՆՆ ԱԼԼԱ՛Ծ, ԴՅԱՐ ՎՈ ԵՐԻԱԼԼԱՅ՝ յԵ ՅՈ ԵԶԵ՛ՄՈՐ. ԵԱՐ  
 ՎԵՐ ԵԱՐԻՆՅճԱ՛Ծ ԲՆ ԵՐՈՐԻ ՎԱՅՆՅԵԱՎԱՐ և ԽՈՒՆԱ ԲՐ ՄԱՅ-  
 ՄՈՐԵՒՈՄՆԱ ԲՆ ՕՐՈՇԵ ՍՈ, ԴՅԱՐ ԲՐ ՍԻԱՐ ՄԵԱՎՈՆ ՕՐՈՇԵ ԵՐԱԵ  
 յԱԻԾ ԵԱՇ ՔԱՐԻ ԵՐՈՄ ԵՐՈ՛ԱՄ ԵՇԵ ԼԱԵՇ ԵԱՅՆՅԵ ԵՐՈՒՆՅԱՎԱՐ  
 ՅՈ ՕԲԱՆ ԵԱՇԱ ԵՅՄՆԼԻԵ ԴՅԱՐ ԲՅՏ ԵԱՐԻՆՅճԱ՛Ծ ԲՆ ԼԱԵՇ Խ-ՔԱՐԵ  
 ՅՈ յՈՒԵՐՊԱՅ՝ ՄԱՐԾԱՎԱՐ ԵԱՐԻԽԵ ՄԱՐ ԼԱՐՈՇ ԵԵ ԲՆՆԱ ԵՐՈՒ-  
 ԼԱՄ ԲՆՆԱ ԽՈՒ! ԲՆ ՄԵՍՏ և Վ՛ՔԱՆ ԽԵՐ ՍԱ՛Ծ յԱՇ ՆԱ ՕՐՈՇԵ  
 իՆ ԻՅՄԵՐԵԱՎԱՐ ՄԵՐՈՇԵԱՆ Յ-ԵԱՐԻԽԵ ՅՈ ԲՈՒՄԱՃՅՆՄԱՇԱ  
 ՎԱՅՆՅԱՎԱՐ և ԵԱՐ յՈՅԱՐ ՎՈ ԵԱՐՆ ԲՈՒՇ. ԲՐ ԵՅԵԱՇԵ ԼԵ  
 ՆԱ ԵՐԼԵ ՎՈ ԲՐՈՇԻՆՆԵ Ն-ԱԼԼԱ՛Ծ ԲՐ Մ-ԽՐԱՅԵՐՆԵ Ն-ԲՐՈՐԵԱ-  
 ԼԵԱՇ յՈՅԱՎԱՐ ԵՅՈՒԾԱՐ ՎԵԱՐԾԻԱԵԱՐ Յ-ԵԱՐԻԽԵ ԲՆՆԱ յԱՅ ԲՐ  
 ԵՐՈՆՆ ԱԼԼԱ՛Ծ.

ԲՆ ՎԱՐԱ ԼԵԱԾԱՐ ՎԵՅՏ. ԲՆ ԵԵՐԵՄԻԱՍ ԵԱԻՍԻԼ ՎԵՅՏ.  
 ՐԻՅԱԼ Յ-ԵՐՈՒԾԵԱՆ ՄԻԵ ԼՅճԱ՛Ծ յԱՅ ՄԱՄԱՐՆ ԲՐՈՐԻՅ. ՍԱ՛Ծ՛Ն  
 յԵՐԵԱՍ ԽԱԼԱՐ յՈՒՄ ԼՈՐԱ ԵՐՈՐՎ ԲՆԱՐ. (ՔԵՒԵ ԲՆՆԱԼԱ  
 յԱՅԵԱՇԵԱ Ն-ԵՐՐԻՈՆԵ ԲՆ. Լ ՐՈԼ. ԲՆ 92. ՎԱԼԵՅ. ԲՈՐ ԲՆ  
 ՎՈՒԱՐՆ 5193. ՔԱՐԻ ԲՆՄ Յ-ԵՐՈՒԾԵԱՆ ՈՒԱՎՈԱՐ. ՔԵՒԵ ԼԵԱԾ-  
 ԱՐ Ն-ՅԱԼԱԼԱ ՍԻՇԼԵԱՐԱՅ՝, ԴՅԱՐ յԵՐՈՒԾԵԱ ԼԱՅՆՅԵԱՅ.)

ԼԱՐ իՅՈՆՅԱԼ Յ-ԵԱՐԻԽԵ ԲՐՈՐԻՅ ԲՐ ՄԱՃՄՈՐԵՒՈՄՆԱ, ԵԱՎ-  
 ՐԵԱՎԱՐ ՆԱ ԼԱՅԵՐԱՎՈՒՇԵ ԲՆԱՇ ԲՐ իՄՈ ԵՐՐԻՈՆ, ԲՅՏ ՅԼԱՐԻՇ  
 յԱՅՇԵ, իՐՈՆՔԱՐՈՇ, ԵՐՔԻՐ, ՕԼԼԱՄՆԱ, ԴՅԱՐ ԵՐԵԱԾԱՈՆ ՛Ն յՈԲԱԼ

le na éile ann arpoimhíad u-Teacmhor Tábaréa le arpoimh  
 uo roḡad. Air fuidé uo'n arpoimhinne an ceuo feáct, roḡ-  
 adar Cmoibéan mac luḡad mḡ Mumáin anna arpoimh. Agus  
 u'imtíḡ re amac ḡo liafáil, agus cuir arpoimhfeair laigean  
 an eiradon air a éean, agus an mḡbhaé air a ḡualannaib,  
 agus u'fíll re ḡo u-tí'n arpoimhíad agus fuidé re air an  
 tmuḡadon. Agus air eiríḡ uo Conncoḡar mḡ Ullaó aouḡairt:  
 Táir úeir laete na moirfeire aca rocla aig Conncoḡar uo  
 cluair arpoimhinne n-Érhone. Ann rin uo leig an t-arpoil-  
 lam na roimḡta, agus u'imtíḡ an t-arpoimhinne amac agus  
 éileadhbhadar moirfeir u-Teacmhor agus moircomhíad na n-  
 eáctra air lior Tábaréa buó ulmhor na rluaghte a éainic  
 ḡo Tábaréa agus anna éiomcioll, oir bi Cmoibéan arpoaige-  
 antac, fiuntac raitéaríad. Air fuidé uo'n arpoimhinne an  
 uara feáct u'eiríḡ Conncoḡar mḡ Ullaó agus aouḡairt:  
 Raité uad foin air a beallac ḡo Tábaréa bi mo uoaríha-  
 tar an tpat uo arpoimh uunmharíḡte air uair an meádon  
 oiré anna luíde 'n coulam rai b-pollac a boé. Agus  
 rreagair arpoimh: Ma n-ueunfao Conncoḡar mḡ Ullaó car-  
 oio uar turmhor uo arpoiríteam u-Teacmhor, annor ḡo leig-  
 rai rocal na olige annagair an t-erlaó? Agus rreagair  
 Conncoḡar: Ní b-fuill rior cinnte agáinn acé ueirtear ḡo  
 raib ceanfeair Remion uad moiréan agus Uegao uad Sun  
 anna éincomlann na mairíaduoiread. Uad éarlad ḡo raib  
 Uegao anna úiaéreaḡac, uo ḡlaor na bulroimíde air cean-  
 feair Remion, acé nior rreagair re. Ann rin acnuig arpoimh

amác caca lorigoiriadó le tabairt Deḡao aḡur ceanḡear Remion arteaó ḡeibte; áét an tḡaét nī ḡaibeadar le ḡaḡail ann aít aīr bīé. Cḡioénuḡeadar ḡaó ḡeaét de'n aīroéḡuinne dar turḡmōr. Nīor ḡearuḡ donneaó aīr Ṫabarṫa aḡis iarrḡeao á éaīr aḡur 'o ḡcarḡ an t-aīroéḡuinne, cac 'o'a óeaḡóun ḡeīn. Aḡur éaīnīc aīr ḡeaḡróaé na ḡoḡis ar éionn Eḡḡmion iacḡḡaīre, oīr ḡuabaileann Cḡioétan ann ḡaó ḡuo dar ḡeaét na n-olḡe.

nī b-ḡuīl ḡleo ḡeīóteaó coḡao, nō corḡan na ḡ-comḡann aḡis ullḡuḡao, ouḡeaét an talam. Meurouḡeann an ḡaal ḡaoi ḡoḡ aḡur ḡoḡnar. ḡlaoréaann Cḡioétan aīroéḡuinne n-Eḡḡmione ḡo aīroḡeomḡao 'o-Teaóḡmōr Ṫabarṫa ḡo ḡḡaéamail. Anoīr annḡan t-oéṫmāo baalaīn de ḡuḡail ḡ-Cḡioétan aīroḡuḡ, tḡat 'o bī Conncoḡar mac b-ḡaéṫna anna ḡuḡ ar éionn ullao, aḡur ḡeīlīmīo mac Maḡaoa 'nna n-aīroḡllaḡ, aḡur Scanoṫ uaó ḡlíoét Meīre ḡuḡ na n-Ṫanaaan ar éionn ull-tonnḡaét, aḡur Eoóaíó mac b-ḡionnḡaoó mīc Eīḡmion Aīne uaó ḡlíoét iolaiḡ anna ḡuḡ ar éionn laḡean, 'o éarḡao ḡur ḡuḡao iora ḡlōmṫe Cḡuoro ann boéanaīb luoa annḡan Ṫomāin Šīor.

ḡoréaann an ṫaḡa ḡoīl.

Ua éearbḡuīl.





Do b'í clanmacne Uí Cearbfaíil folur-ġlan lanċeimeac  
amearġ o-creabab' Eppione Mar a tubairt an file:

"Siol Cēarbfaíil do b'í ceann,

le m-beit' geall ann ġac ġleo."

Cuirimra ann reo riar, ainmna ġ-ceaprinġior Uí Cēarb-  
faíil, aġur ir comċionol rar-uaraíl de riġtib cumacētib  
aġur laocraib lanēlamab' ġo veimín aċaio. Teiōcann riao  
air air air reim oiric uac mac ġo acāir riar ġo lber ceuo  
riġ Mumain, mac m-bile. buō riao ceirne mic m-bile  
creoruiġeodar ġaal Er uac lber ġo Eppion anōiaġ bar m-  
bile aġur ruaiġ a armpiaiaġ le ġru mac Ammoin ann m-  
baalain noime ġ-Criort mile aġur tri.

buō e Taōġ an ceuo fear a ġlac Cēarbfaíil mar com-  
ainm. Oir do b'í a faíle com lonraiaġ ġo ġearraio riao  
criō aġaio aġur aighe ġacā, aġur buō ionġantaē an veal-  
raō caēa a tiocraō annētib ann ainrii ġleo aġur coġaō.  
ġo veimín buō comarēa oigheacēta do clanmacnaib Uí Cēarb-  
faíil: Do beit' ġealvealraē, folur-ġlan, ġeui ġormporcaē.  
Deirtear ġo raērao ġeupraoobar ġlinneaēta riil Taōġ criō  
crioēe an eplaioic. riil a ainreocāo a lann a cōrp!

Aēc do b'í Taōġ mac Cīan

mic Oilliol Olum

mic Maġnuacāc

mic Maġ Neirō

mic Deirġ

mic Deigceinne  
 mic Eunoa Mongcáoiñ  
 mic Luaidmoir  
 mic Mağreib  
 mic Mureadağ Mucna  
 mic Eocáio Ğarġ  
 mic Duac Dealta Değao  
 mic Cairbhie Luirc  
 mic Ğeinaoamaep  
 mic Niao Seaoamain  
 mic Aoamaep Folcleatan  
 mic Fearcosp  
 mic Mağcoirp  
 mic Cobtao caoiñ  
 mic Reactao Riğoeapğ  
 mic Luğao Lağao  
 mic Eocáio  
 mic Oilliol  
 mic Arofeap  
 mic Luğao Lamoeapğ  
 mic Eocáio Uaircáir  
 mic Luğao Iapoonn  
 mic Eunoa Deapğ  
 mic Duac Fionn  
 mic Seaoana Ionnapac  
 mic Ğneapriğ

mic Anofear Iomleac

mic Ferðlimir

mic Roiteapac

mic Roan Rigailac

mic Failbe Iolcarnac

mic Carr Ceocoimneac

mic Failveapsgóio

mic Muinmeadon

mic Carr Olac

mic Fearapra

mic Roiteapac

mic Rorra

mic Glair

mic Nuadac Dearglam

mic Eocair Paobairglair

mic Conmaoil.

mic Ibeir, rapb leapainm Fionn, ceo níg for Muimain,  
mic m-bile ar a glaoirtear na Saal, acé ní go for,  
Clan m-bile.

Mar aoubairt, bí Taóg glaoirte Cearbfuil mar geall  
air na rúilb geurgorim, solur-glan caðdealraig a bí aige.  
Bponnuig an t-arporig Corbmac talam vuitce do. Deir An-  
nala nígacáta n-Ermione: “Doir Cmuor, va ceo pice are.”  
Feargur Duibveac mac Iomcáda ’na níg ar Einnn fpu rem-  
bliaóna, co éoréair, i éat Cmuonna (Cinn Cumair) la Corb-  
mac Ua Cuino (air rapa la. lughara), vo lam loğa lağa.



Τοιχοπαταρ λαιρ beor a wa bpaταιρ feargur folcleatan  
 agur fengur bot, tar bpeagab, wa ngoret feargur Cairri-  
 acleac. Ir uoiB no paioeac:

“For an doinlic aig Raic cpo

Foirce na utu pfenguro

Atbeart Corbmac ar gle

Ni cel a wa for laige.”

1 poepaioe Corbmaic tainic Taog mac Cein agur luao  
 uon ac irin agur ba i tupoepaioe an acac uo paia o Cor-  
 bmac uo Taog an feurcanu porpa tta Ciannaeta, i Muig  
 bpeag, amail ar epoeie i leabpab oile. Annpan m-baal-  
 ain wa ceuo tpuocao agur ceitpe o'eug Oilliol Olum nu  
 Mumain, acari mor Taog nu eile. Mar uoeir Annala nu-  
 eaceta n-Eppione:

“Aoir Cpuort wa ceo tpuocac a ceacari. A oet uo Cor-  
 bmac. Ailil Olom, mac Moza Nuacac, ni Mumain oeg.”

Agur uao laetantab Taog Cearbful anuar go o-tin  
 reireao ragaoil ueug, bi uuitce Eile-UiCearbful, ata ann  
 g-cunuae an nu anoir, 'na lb-talam uo cloimmacnib Cearb-  
 ful. Bi an talam uo bponntanar uao Corbmac apouu uo  
 Taog Cearbful Mar geall gur buo Taog agur a oearb-  
 patar luao uo fuair buao ann acac Cpuonna Cinn Cumair  
 go nim-euetac air fon Corbmac. Oir ir e luao uo marb  
 na tri feargur leir a lam fein, agur bi a apmfluaa ci-  
 urte paol puag. Tar n-oeir an buao bi Corbmac poaigte

anna n-arthuig. Buó iomra mis aghur laoié laoiu, aghur curraó mear éainic ar an tpeab reo. Buó iomra tihna tihghaóac ó'far ó'a tuitce, aghur buó iomra naoim aghur earros eadanaó eug ó'a eaglaip. So cinne uao áimrii Bao-ruic, aghur b-feruip moimé rin, oip raoileann cuio ve na reanaóaisb so maib Taós Cearbhuil aghur a éara Corbmác an arthuig aghur Fionn cean fearna a armpluaó anna Cui-ortaidé, gur fuairéaduip rior Cuiort uao luét teiréao uao na Remionaib so Erriuon, so rpecialta map zeall aip rgeul "Eo feara". 1. An iarg naomta a ó'ic Fionn aghur Taós aghur leip a enaima a o-toótear Corbmác. Mí b-fuil ran iarg naomta rin áct an comaréta ceutna oo bí aig na Cui-ortaidé ann raoóailtaib na zeupleanuinta?

Iétur Igror áct so veairbta uao 'n tpeat glacaduip cpeiréam g-Cuiortó bídeaduip lan-rrioraóalta, caoinuubteac-tac aghur comveiminuigte ran cpeiréam bí clannacne Cearbhuil Eadnaó ann g-Comairle, ulépeun ran g-caé, aghur Cui-ortaimail ran g-craibteáct. Map an ceutna bí riao beanuigte le beata ciandorte, luáéraoir a craibteáct.

So raibéaduip tpeun lanóalama ann g-cogaó, tairbaineann beata iomra oaoib: Deip na Annala: "Aoip Cuiort cuig ceo fíde a oét. An ceo blaóain oo Tuatal Maolgharb, mac Corbmáic Caoic mic Coirpae mic Neill i rige n-Ereann. Caé luáéra moip etip oa inbeap rriur a raítear caé Ailbe i m-breagaib ma tTuatal Maolgharb for Ciann-áctais Míre. ' ' ' ' ' An ceirpamáó blaóain oo Tuatal.

Caé Claoñloca i cCineál Aoða nua nGóibneann tairpeac u  
Fiacraé Aíone, airm in no marbaó Maine UíCearbfaíl mac  
Ceabfaíl aig corraí gailíne uMaine Connaét’.

Aður de Diarmait UíCearbfaíl ariog Eriugne, veir-  
tear Anna. O. 188. “Aoi Crioit cuig ceo caoá a vo  
A ceatar decc vo Diarmait.——. Feir Teamra (Tabaréa)  
vo éanaí la níg Eriugne Diarmait (UíCearbfaíl) mac  
Feargus Ceibéil.——. Aður buó e ariog Diarmait  
UíCearbfaíl a éug breiteamnar ann aghaí Colum Cille  
éioméil coir leabair b-fínen:

“Aður beor imon cclaonbrié nacc Diarmait ari Colom  
Cille im liubair fínen no fíuib Colom Cille gan raéu-  
ghaí v-fínen, via noaérat i feir nDiarmata, go no coic-  
ceartat Diarmat an brié noiréiré” la gac boin a boinín.”

Aður ari: “Aoi Crioit cuig ceo noáat——. Caé  
Euuinio moir nua Fiacra (UíCearbfaíl) mac Baetan mic  
Cairil——. For Septíde (UíCearbfaíl) mac Ronain tige-  
arna Ciannaéta.” Anna. O. 218.

“Caé Slebe Cuae i Muíain for Muimneacáib nua Fiac-  
ra (UíCearbfaíl) mac mbádaí. Aoi Crioit cuig ceo coáat  
a cuig. An ceo blaóain vo Aoí Slaine (UíCearbfaíl) mac  
mic Diarmata, mic Feargusa Cearbfaíl aður vo Colman  
Rimí UíCearbfaíl. i. níg nEriugne.” Aður ari: “Aoi  
Crioit fe ceo ceartéacá a reáat.——. Dúnáa aður  
Conall (UíCearbfaíl) va mac blaitmeic, mic Aoða Slaine  
UíCearbfaíl vo marbaó la laigrib i tairpaeí muilín Mao-

elúorán. Ar vo naib Maelúorán:

Ni bo coimmett for reirblinn, an noimeilt Uib Sil Cearbhuil.”

Agur ariur: “Doir Cuiort re ceo caoccat a reáct. An ceo blaóain vo Diaimatt agur vo blaitmac Uib Cearbhuil va mac Aoóa Slaine mic Diaimata, mic Feargura Cearbhuil i mige nErean.”

Doir Cuiort re ceo a reáctmoóat. An ceo blaóain vo Cearfaoilaó Uib Cearbhuil, mac blaitmaic i mige nEreann.” Annaia. Agur mar rin riar na raozáilcaib cairbainteair le migtib agur laocraib gur buó treun riao.

So naib beata fara reanaoirte aca agur so raibearar lancaibteaó ata nompla iomorca: Anran m-baalain ar o-Tirna 1031. Fuair Connang Uib Cearbhuil ainceanaó Glenualoóca bar annran g-ceuo agur naoimháó baalain o’a doir. Lan ve eoluir eagna agur craibteaó. Mar aoir na Annaia.

“Doir Cuiort trióca a don.——. Agur Conaincc Uib Cearbhuil ainceinneó. Glinne va loóca ceann craibair agur veirce na nGaoiúel vecc.” Agur ariur ann m-baalain ar o-Tirna 1168. Luzáó Uib Cearbhuil earpoz orbineac Ruir Ailicir veug annran noóat agur oót m-baalain o’a beata. Ni amain aig an cleir ve’n treab reo bi an creavearm agur an craibteaó, aót aig na maicib agur na taoircaóib com maic. Ariur ata na Annaia tabairt riabnuir: “Doir Cuiort mile fearcat a oót. Donncaó Uib Cearbhuil tigearna



[illegible]

“Maoilruanairé Ua Cearbhfúil an t-aonfear ba fearr  
 gearr, gearrceas, agus agh, oirdearcar via éinél feiréin, an  
 ti dar bo buirdeac daim, agus deorairé eaccalra agus eiccri,  
 agus ar mo vo éionol agus vo tiotlaic tainic via bunad  
 freim, Cuingiú congimála cairé, Stiur ceart cobhairé a éinead  
 buaicail ceann cairttail na ttreab, mal méadriac moróalac  
 Mumain leag logimari gearm éarimogal, inneoin forair, agus  
 uairéne oir na n-éileac vecc. (i. la féile Macla Suircel)  
 ina luinporc fein, agus a mac fearganaim voironead ina  
 ionad. Maróm an la rin fein ne necc Maoilruanairé la a  
 clono ar iarla Oirmummain, agus ar cloinn tSeain Uí-  
 Cearbhfúil Ro beanao daoine agus eic iomra, agus oróanar  
 va ngoiréi fabcuin oib, coimó ve volean bel-ata-na-fab-  
 cuin von aé in no rraoinead an maróm irin agus ba e rin  
 corccar veironeac Maoilruainead. Ro gearradó Ua Cearbhfúil  
 (aimail a vubramar) vo fearganaim ar belairé a finnrion  
 clann tSeain UíCearbhfúil. Tangattar uile iomra tpeimic  
 rin irin tir ar no gabrat clann tSeain ceotur cairlan

Bíonna, agus ro mílrat an tír ar. Ro éuit mac an Pear-  
 ruin Uí Chearbhuil la mac Uí Chearbhuil. 1. La Tadócc caoí  
 ar fáilce Bíonna. Ar a áit le rín no tarraing Uí Chearbhuil  
 (Fearganaim) a éilimáin. 1. Iarla Cille Dómar iurtur  
 na nÉreann ar cloinn tSeain gur gábad leo cairlen Cille  
 Iurín, cairlen na nEccalrí agus cairlen baile an Dunaó.  
 Ro fúiríroo iarnaí 1 ttimceall Bíonnae agus bai veabaid  
 eatorra agus baíroa an cairlen go no ban peilear ina  
 éadób don iarla ar an cairlen amac. Ro vicleic innirín go  
 no gábad an cairlen.

Luit an tiarla tar a air, agus bai an peileir inn,  
 agus ba irín earraic ar ccim tainicc ar an taoib araili ve.  
 Ba vforaite meac baí Maolruanaí Uí Chearbhuil vo raívead:

Mile blaóain ír cuicc ceo,  
 Fíce agus va blaóain vecc,  
 O gein Cmuort vo ílanaig rínn,  
 Go fogmair baí Uí Chearbhuil.

Aíor Cmuort mile cuig ceuo tmuocat a re. “D’Doncaó  
 Uí Chearbhuil vaítmoccaó Fearganaim, agus Uaitne Carrag  
 a vearbhaéair fein agus tigeairnar bein vób araon.”

Ve baí Fearganaim Uí Chearbhuil mac Maolruanaí  
 veir na Ann Ala D. 1461. Marí leannear: “Uí Chearbhuil  
 Fearganaim mac Maolruanaí vo marbaó (1 fíuill agus  
 e vall viraóairic) la Taoig mac Doncaó mic Seain Uí Chearb-  
 huil cona bhaéairib, agus la mac Uí Maolmuair Seain mac  
 Domnaill éadóc 1 cairlen Cluana lírcc, agus ge no baí

Uaċearbġuġl ina feanoir cianaorta vo poine eangnam aġur  
congnam mor vo coir i namn aġur i noirvearċar vo ar  
luet a marġta. Ro marġta vna va fear vecc via muintir  
amaille rġur."

Deir Mirral ann leabairlan Comlarte na Trinorde  
ve bar Uġearbġuġl feo: "Cui fuit dominus et princeps  
Elie occisus in carcer suo proprio Cluoinlir morte incog-  
nita, et niri pŋaeuicitur improbia, et cui fuit magne rap-  
iente et mirabilis fortitudinis; cuius anima propicietur  
Deur. Amen."

"Doir Cġort mile cuiġ ceo cearteacat a feact. Mor  
ingean Uġearbġuġl bean veartccaiġte veigemoiġ vecc."

"Doir Cġort mile cuiġ ceo cearteacat a oet." An Cal-  
bac Uaċearbġuġl vo vol co At Cliaċ vionraicco vo na cuipte  
moine aġur a ġabail i rġuġll, aġur a ċur i cairlen an rġiġ  
illaġ aġur ġan rior a aċbar no a fuarlaicco vo etabairt  
vo neoċ." Feuċ an feill ractonaċ!" "An leutenont, aġur  
Emann a fan vo vol fa vo ar rġuaicceat i neile aġur  
imeaccla mor vo ġabail Uġearbġuġl, Taċcc lurc veirde ġo  
po eirġiġ coccaċ eactro ve rin. Niri bo cian iar rin ġo po  
iarri Emann a fan ar mac Coclan aġur ar Dealbna vol  
lar ar caoraiġeact i neile. Ro eimġeattar rġuġ vna an  
ni rin, Ro lonnaicceat Emann tġuġ rin ġo po eirġiġ eap-  
onta eactra, aġur po vicoir Uaċearbġuġl aġur mac Coc-  
lan Emann uatċa tġua na anrpolcail aġur tpe na anġmaċt  
rora. Ro ġabac Leo cairlen cille Comaino aġur cairlan

Cinncoisíod fairsí conaíó amlaíó rín do beanaíó Deaibhna do  
de iarí mbeirí leat blaíóain 1 uasríbhíorí occa.

Saigíirí Cíaríain agus Cill Corbmaic do loirceatí agus do  
bhíreatí la Sactoncoirí agus la UaCeapbhuil. Sluaicceatí  
lar an leutenont agus la Gallairí ar tarrangí Emann a  
fáin (a noisgail a ionnarbaíta) go Deaibhna go no loirceatí  
agus co no cneacatí leo uatí bealaí an fíotarí (1. Tocarí  
Cinn Mona) agus baile Maíí Uallaíain Illurmaíí agus  
baíttarí aóatí fíorlongríorí 1 mbailí na Cíloíe, agus luí-  
rat ar culaíóarí na maraí go cneacatí agus co nealaíó  
gan díubhíacatí. Cairlan Eile agus cairlan Deaibhna. 1.  
beanncoirí cairlan Maííí Iríttían agus Cíloían na cCeapac  
do bhíreatí ar eccla na nGall.

Sluaigceatí lar an Ccáirtíain Ruatí ar uaCeapbhuil go  
Cárríac na Comríac, agus do marí UaCeapbhuil taíarí díobí  
go no maríbatí do fírtí no a tírtí díobí lair. Do díonatí fíluai-  
íceatí fírtí in don díatíe lar an Ccáirtíain uatí co Cárríac  
an Comríac, agus ní cáíomínaíarí ní díon bealaí na díon  
cairlan agus tírtína gann díarí iarí fírtíarí marla agus iarí  
fírtíarí dírtíngí díá díuínírtí. UaCeapbhuil do laríatí an  
Aenaií ar an Cáirtíain Ruatí tírtí monarírtí agus baíle  
amaí. Ro loiríe díorí díon dírtí rín máíntírtí Uaíéne agus  
no díódírtí Sactonaií tírtí agus do marí mearfíbuíreatí díorí  
fírtína díá no díloí dírtíll díá díorírtí, agus díá cáímaríarí go  
no díoccaírtí ar a tírtí íatí cénmóíta uatíatí dírtíatí baírtí írtí  
aonac. 1. In tírtí Míí Maíírtína náma. UaCeapbhuil do



vol gur an cuirte rin (an Tírna iurcur ullaim bhabaron ann luimneac) ar comairc iarla Dearmuin am agus meirae luimniḡ agus maite Gall agus Saorðael, baol ar in ccuirte, agus a teact rlan for culaiḃ maille le rioctain vo fein agus vo rann vo Saorðelaiḃ. 1. Mac Murcaca, UaCeallaiḡ, UaMaoleacáin agus roicairve ele naḡ airēmteir.

Baile Mic Doam vo buan ve Emann a Fan, agus riol Céarbfuil vo beit anḡ vo ruidir, agus ba mor luactḡaire agus ḡairveacur Eile ve rin."

Aoir Crioit 1554.———. "UaCéarbfuil an Calbac (1. macDoncaca) vo marbaḡ la Ulliam Oðar agus la rlioct Maolruanaḡ UaCéarbfuil, agus la Conall occ UaMorca a noigaiḡ na feille vo mionnruiḡ ar Taḡcc caoḡ riar an tan rin, agus ba maite ro aiteaḡ an mionḡmion rin fairruiḡ uair vo rocair fein agus Taḡcc mac Doncaca a veairbraḡair a ccionaiḡ an mionḡmion rin riu ccion mbliarḡna agus UaCéarbfuil vo ḡairm o'Ulliam UaCéarbfuil ina ionaḡ."

Aoir Crioit 1557.———. "Coccaḡ aḡmál etir ḡallaiḃ agus ina baol amuiḡ ina naccaiḡ vo ḡaovelaiḃ. 1. Siol Cconcobair, riol Morca, riol Maolmuac agus riol Céarbfuil vo naḡ eirir airiḡm an lion cheac marbḡa agus roḡla vo ronaḡ leo uaḡ ta Sionainn ḡo rliab Ruac, agus uaḡ ta blaḡma ḡo Clionna, agus uaḡ ta Eoir gur an Clionna

ceurona." Δοιρ 1558.—. "Σηδονμαδὸν το ἐάβαιρε λα  
 Sacronaib̄ ar ulliam Oðar. (1. Ćearb̄fuil mac Fearḡanainm  
 mic Maolruanaid̄ mic Seain uī Ćearb̄fuil ar Maḡ Fearḡan-  
 ainm mic Maolruanaid̄ mic Seain uī Ćearb̄fuil ar Maḡ  
 Cinn Corcaige do earb̄aigead̄ oicc aḡur do muḡaigead̄ milid̄  
 ar an maḡ rin aḡur do faccb̄ad̄ ann Muircad̄ Seangcad̄  
 mac Emainn mic Suibne do conraplaib̄ Dal cCair, aḡur do  
 tiri bogaine iar noutc̄ar, aḡur terna uī Ćearb̄fuil fein ar  
 an ffoircecean rin.

Sluaigcead̄ ceanḡair fearona la uī Ćearb̄fuil ulliam  
 Oðar mac Fearḡanainm mic Maolruanaid̄ mic Seain ar mac  
 uīb̄rian ara. 1. Toirp̄ealb̄ad̄ mac Muirceartaiḡ mic Dom-  
 naill mic Tadócc mic Toirb̄blaiḡ mic Muircad̄ na aic̄niḡe.  
 Do lomad̄ aḡur do leirp̄eiorad̄ an tiri ḡo tinnearnad̄ la  
 uī Ćearb̄fuil uad̄ bel-an-aḡa ḡo Muilean uīOccain. Do  
 marb̄ad̄ leir ra lo ceurona uearb̄raḡir mic uīb̄rian. 1.  
 Muircad̄ mac Muirceartaiḡ raol cinnfearona ar luḡa do  
 bolc̄ uoccb̄aib̄ rleac̄ta b̄rian ruaid̄ Do cuir mac uīb̄rian  
 cruinncaḡ ar a ḡairḡaib̄ ar a aic̄le do uol̄ uait̄e a earo-  
 noria ar uī Ćearb̄fuil, aḡur ar ttoct̄ uā t̄riaḡburonib̄ na  
 timceall̄ do earccna ar a aḡaid̄ aḡur aḡead̄ cōccar uī-  
 Ćairin do c̄reac̄lomad̄ uon cuair̄t rin, aḡur ar ann iō cinn  
 an cinnear̄m̄aib̄ uua Ćearb̄fuilbeir̄ ar a c̄ionn an oit̄c̄e rin  
 ar muillad̄ cnuic̄ 1 nuib̄ Cairin acc eir̄teac̄t̄ r̄r̄ir an tiri ina

ttimceal, agus ar uad bun an cnuic ar cobhrasg Ua'Ceapb-  
 fuil do leicc mac Uibhian rccaoilead' da rceimeltoib' daic-  
 cain na noinear. Ar nimtead' da ocebaid' uada do connairic  
 Ua'Ceapbhuil cuicce a ccona coruccad' caeta agus i noirucaod  
 iombualte ni mo cionn nead' gan neart a fulang na iom-  
 gabala tarla ar a ioncoib' annrin. Ro marbad' don cur  
 rin gad' don rob inecta do muintir meic Uibhian do mar-  
 bad' ann a conrapal. i. Eimion mac Giolla Duib' mic  
 Concobair mic Doncaod mic Suibne. Do gabad' ann mac  
 Uibhianm fein agus baod tarba ra teararicain rin oir niri  
 imtig' gan a fuarglad'."

Doir Cmuir 1561.——. "Uaitne mac Fearganainm,  
 mic Maoilruanad' mic Seain Ua'Ceapbhuil do marbad' i  
 mbauile Ua'Cuirc i Oirmuinain. Niri bo riu a tarla ina  
 timceall a guin no a gabail, agus ba uilead'ta uuitce n-  
 eile via eir an uair rin oir do beanrac ceill da ccaibair  
 agus da ccornam uad' do imtig' Uaitne!!!."

Tairbaineas runnad' na Treibe:

1. Sur tippocad'. i. talam' uuitce na Treibe, Eile.
2. Sur buo la feire na Treibe, 'Dara la lugnara'.
3. Sur buo air dara la lugnara do buaiduig' Tad'g  
 agus a deapbhadair lugad' 'Caeta Cionna Cinn Cumair' an-  
 nagaod' Feargair Dubhdeadead' agus a armp'luaisg.
4. Sur buo leir Siol Ceapbhuil, cianaoir. (longaebitar)

5. Sur buò zomporzad riol Ćearbful.

6. Sur buò pleazguide na Treibe :

Rat an ruz,

A ruzne an monn,

So v-tigead,

Air ar z-curo,

A'r ar z-commonn.

1ar mbar Uaitne UicĆearbful, bi Eile anna n-violeada mañ aveir na annala, oir ir ann rin ċainic a n-vibirt, azur bi an treab uarail vo rcarruięte mañ ceo vo beir ann a n-veoruide ann v-tallam comigermoc ċar n-veir vo beir rcuorpe v'a v-teallac, talam azur tir fein leir an rcuoravoir bravad feilltac. Buò iomva vaoib a ċainic vo'n Oilean ur, azur troio zo po treun vubtradaċ air ron raorpaċt an talam vo annaęar luċt cuingta 'nn va-orpaċta. Ata rample aęainn ann Caċal UicĆearbful uad m-baile Ćearbful. A cuir a lamrcuobin le "Zairm na Saorpeada" air an vava la lugařa 1776. Azur mañ na UicĆearbful, vo mañ re ann a ċianaoř ceitre řiciv azur naoi baalain an cean veirnad ven vruing a cuir a lamrcuobin leir "Zairm na Sorpeada". Azur ve mo aċair fein mañan ceutona ata zomporcoc azur ċianaoirteo aņęail an teap treibe, oir ata re řor beo, řlan azur řullain, řiv zo b-ful re ceitre řiciv azur naoi baalaine veug. Alcuęad vo Ūia a řniveann zo vianeagnaċ le treabavb



μαρ ἡνωθεανν λε ζαὸ θυνη ἀννα ἀοναρ, αἰγυρ ρεαρρμυιγεανν  
ρε ιαο ὅαρ α τοιλ υιαοα ρειν αιρ μαϊτεαρ αν νομαιν, ἡτο  
νι ρευετεαρ νο οδοινθ ἀέτ ζο σεοαδ 'ηητραεανταιβ. Αέτ  
ατα ελαν macne ηαεεαρβήνιλ πορ μεαδραδ νε εραιβεεαέτ α  
ριννηριον, νε βρηζ ριν υμήλυγεανν ριαο ρειν νο αρουλιζε  
πυνήμαρ αν Κομβε. Οηρ μεαρεανν ριαο ζυρ δυο e αν τ-αδ  
ηρ ρεαρρ αιρ βιτ νο βειτ ιονηραμάιλ λε τοιλ α Δεαρ ηιλε-  
εομενεεταίξ.

eoın 1. uΔceΔRbšuił.

Μοριδατάρ Ćicαγo.

ΙΟΣΟΣ ΧΡΙΣΤΟΣ ΘΕΟΣ ΥΙΟΣ ΣΟΤΗΡ.





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ENGLISH TRANSLATION  
OF  
GAELIC HISTORY

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**The Second Book and the Seventh Chapter**  
**of the**  
**HISTORY OF PRECHRISTIAN**  
**IRELAND**

**Treating of the Valient Men of Fodla and Danba.**

The reign of Roitheasac from the stock of Iber, for seven years from 558 to 551 before Christ. (See the Annals of the Kingdom of Ireland, age of the world 4170. I. vol., 58 page.)

Now upon the death of Siorna, the princes and nobles were called to the council-hill of Gaalen, and in the first session Giolcad the son of Oilliol the son of Siorna was chosen king of Gaalen. At the same time the curriers went forth through Errion calling together the kings, princes, chieftains, ollavs and the tribunes of the people to the high-chamber Teacmor Tara. As the general Assembly sat in the high-chamber they elected Roitheasac the son of Roan king of Munster, high-king over Errion. Roitheasac was profoundly skilled in all the arts pertaining to bronze and iron, he was likewise famed for his knowledge of every herb indigenous to the soil of Errion. He was the inventor of the large spinning wheel for spinning the flax for linen. He improved the sling by substituting a leathern thong in place of the rod. It was he who tunnelled through the bowels of the earth extracting thence iron and copper. He

enlarged the chariot for the use of three and four horses. He invented truck-wagons, for moving great freights. Now when Roitheasac had reigned seven years he prepared as usual each year to proceed from Teacmor to Munster, to inspect his mines and smelting forges in the southwest mountains overlooking the ocean, as he passed from forge to forge, from manufactory to manufactory, from one works to another for he examined personally the progress of each enterprise, a molten spark flew into his eye, and after sustaining mortal suffering for three days he expired, and they buried him among the mountains which rise between the river Iber and the great sea. In that glen they erected his cairn great, wonderful therefore it is called the "Glen-of-the-Rath."

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VII. Book VII. Chapter. The reign of Elim from the stock of Iber for one year from 551 to 550 B. C. (See Annals of the Kingdom of Ireland Vol. I. page 60 under the name of Elim Olfinsneacta.)

When Elim the son of Roiteasac ascertained that his father was dead, for he was at the time in Teacmor, as Siorna and Roiteasac dwelt in Teacmor while Ardrig, except his annual visitation through Mumain. Now with the expectation that he would become Ardrig Elim remained at Tabarta, as it happened that Elim did not show himself in their midst, the chiefs sent letters calling the assembly of Mumain to the Bruiteine. In the first session they elected Failbe the son of Roan king over Mumain. As soon as Elim heard this news he became full angry, and he wrote words after this fashion to Failbe: As soon as I become Ardrig Failbe will know the sharpness of my sword.

When the kings, princes, chieftains, ollams and tribunes of the people assembled on Tabarta as summoned. Lo! the great portals of the high-chamber were yet closed, but privily word came to each member, saying: O illustrious ruler Elim in the kings chamber has a word for your ear.

Then they went, the princes, and nobles of Mumain and some of the nobles of Gaalen into the presence of Elim. But Blath and the princes and nobles of Ullad remained in their tents on Tabarta, such was the election of Elim, if he was as

is said Ardrig, but he certainly did not observe the practice of election. As usual one abuse begets another, for it transpired that no sooner did Giolcad king of Gaalen observe that part of the assembly were his own partisans, and another portion declined to support Elim because he disregarded the practice of election, than he commanded the heralds of Gaalen to proclaim on Tabarta: Hear ye all—The throne of Ardrig is vacant. After that the princes and nobles of Gaalen elected Giolcad Ardrig, but in truth there was no session of the general assembly. Nor were the tract of the law nor the book of Chronicles read, neither was the great feast of Tabarta nor the games of contest on the field of exploits, celebrated, but marched quickly each to his own kingdom. In this dilemma Elim was fastened and bound on every side, therefore he went like a thief to Failbe, king of Mumain, saying: We are brothers let there be no quarrel nor conspiracy, between us, sit thou king over Mumain but aid me to retain the throne of Errion. I am aware that the Danaan and the Firgneath are followers of Er. Likewise the eagle has the ascendancy over the horseman, if Iber divides against itself soon there will be no Iber? So Failbe gave the hand of friendship and the pledge of aid to Elim. Elim sojourned in Mumain retaining the title of Ardrig, but curriers went through Gaalen and Ullad, saying: Let the comlanns of the warriors be marshalled around Giolcad Ardrig on Tabarta without delay. And Blath, the king of Ullad, stood at the head of his armed comlanns, and marched toward Tabarta. As the combined armies of Gaalen and Ullad set out against Mumain so the army of Mumain marched against Gaalen, for Elim said: The Horseman (the emblem of the line of Iber) will make a dashing charge on Gaalen before the eagle descends on him. As soon as the armies came in sight of each other, the heralds of Gaalen cried out in the hearing of Elim. Let no foot stand against Ardrig on his march to extinguish the contumacy and revolt of Elim. Elim strode into the space between the arrayed armies answering and mocking: What shadow and image of a king is that I behold yonder? For Giolcad was lean and tall. Giolcad answered: Not long before Elim will be nothing, not even a shadow on the earth!

Scarcely were the words spoken when Elim fell to the sword



of Giolcad. Giolcad despoiled the Eisaon from his head and the royal robe from his shoulders and marched his way. The body of Elim was borne to Mumain, and there his carn was constructed, but indeed Elim was not mourned.

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VII. Book. IX. Chapter. The reign of Giolcad, son of Oilloil, son of Siorna, for nine years, 550 to 541 B. C. (See Annals of the kingdom of Ireland, Vol. 1, page 60. Age of the world 4186.)

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After the death of Elim when the general Assembly was in session in the high-chamber of Teacmor Tabarta, and Giolcad seated on the throne, he arose and said: O high princes, the name of Elim is written on the roll of the kings of Errion, it behooves that this subject be examined at the next session.

Teinn, the king of Ultonnmact, arose and said: If Ultonnmact pay imperial taxes, it behooves the Dannaan to know to whom? The king of Ultonnmact questions: Why is the chair of the king of Gaalen empty? And why doth Giolcad sit on the throne of Errion? Blath, the king of Ullad, arose and said: Teinn, the king of Ultonnmact, has spoken words of true import. What if Giolcad take the chair of the King of Gaalen? Giolcad went to the place of the king of Gaalen. It was then that Blath, the king of Ullad, said: What if Giolcad, the king of Gaalen, sit Ardrig? And all the assembly showed their right hand. Giolcad went forth to Liafail, but Blath, nor the princes, chieftains, ollavs, nor tribunes of the people left their places. When Ardrig had returned to the throne, Glas, the chieftain of Eudandaire, arose saying: If Ardrig would repeat his words relative to Elim? Giolcad again repeated the words. Then the assembly went forth and the great portals of the high-chamber were closed.

They celebrated according to custom, the great feast of Teacmor, and the games of contest on the field of Tabarta. When they assembled the second time, Fearmor, the chieftain of Cumar, arose, saying: Why stands the name of Elim on the roster of the kings of Errion? He was not elected by law nor by the practice of the election, he stole the Eisaon, was not the spoil found upon his person? He closed and locked the



great-portals of the high-chamber, what if his name be erased from the roll of the kings of Errion? And they took counsel on the question, but anger swayed many of them, so that they spoke unwisely. It was at this juncture that Failbe, the king of Mumain, arose and said: O fellow-kings and renowned nobles, Elim was to me a brother for that reason it is not meet that I should praise him. Yet will I assert without fear of contradiction that were Elim living no one would have heard the words of Fearmor.

Elim marched with honored arms and panoplied to the land of Fearmor, but now the words of Fearmor are like the blast of a winter tempest, withering and doing evil. It is true Blath marched in his strength with the comlanns of Ullad against Elim, yet his words are kind and gentle like the waters of the Bandaman which laves the borders of Iblugad, his voice soothing like the zepher from the south. If Blath would speak? At that all eyes were turned to Blath, the king of Ullad, as he arose, saying: Fellow-princes, some things which Elim did, even his friends cannot approve. Elim transgressed the law and the practice of Tanasteac, but has he not paid a great eric (fine) with his blood and death? Short and bitter was the career of Elim. His body is beneath the carn, and his ambition extinguished forever. Not so with the ever-living spirit of Roiteasac, his father, there exists no man far or near in any division of the world, who esteems the wonderful things achieved by man, but is interested in the fame and honor of Roiteasac! It is true Elim did not occupy the throne of Errinn, according to the established usage, still there is no word on the tract of the laws prohibiting what Elim did. Since there stands no word in the law, therefore Elim is not guilty, for one cannot break a law which exists not? Moreover since Giolcad was Ardrig only during the nine days since this session began, it is therefore my opinion: It is not well that it be related in future that Errion was a whole year without an Ardrig? For this reason what if the name of Elim shall stand after the name of Roiteasac, his father? What if words be written on the tract of the laws, saying: Prohibit no one who is a member of the general assembly to enter the high-chamber of Teacmor Tabarta, when the assembly convenes. Do not hinder any one on his

way to Tabarta demanding his rights. In answer to the question the whole assembly arose as one man and extended their hands to Blath, the king of Ullad. And Eagat, the Ardollam, said.

"Doth not the spirit of Eocaid Ollam Fodla survive in Blath? May that spirit be ever-living!" And the words were written on the tract of the laws of Errion. In the seventh year of the reign of Giolcad, Failbe, the king of Mumain, died, and when the assembly of Mumain met on the Bruiteine, they elected Ardfear, the son of Roiteasac, as king over Mumain. When Giolcad had reigned nine years he died. Giolcad was a haughty, shallow-minded man, his aspiration following nugatory things. Alas, he regarded as the heroic deed of a champion, his slaying of Elim, the son of Iber.

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VII. Book. X. Chapter. Reign of Ardfear (Arthur) son of Roiteasac, of the line of Iber, twelve years from 541 to 529. B. C. (See Annals of the Kingdom of Ireland, vol. 1, page 60. Age of the world 4187. Also Ogigia III. Division. Chapter 32, and the Annals of Clonmacnois.)

After the death of Giolcad, Nuad, his brother, was chosen king of Gaalen. The swift curriers were dispatched through Errion to summon the kings, princes, chieftains, ollavs and tribunes of the people to the high-chamber of Teacmor Tabarta. When the assembly convened in the first session they elected Ardfear, the son of Roiteasac, Ardrig. Then the general assembly came forth and the portals of the high-chamber were closed, and they celebrated the great feast of Teacmor and the games of prowess on the field of Tabarta. When they sat the second session, the words of the book of Chronicles were read publicly, but on the last day of the session, the tract of the laws of Errion. When they had finished as customary, the heralds called with a great voice: Stands any being on Tabarta demanding justice? No voice answered. Blath returned to Ullad, and he ordered the master craftsmen, and the hammerers of Iron, copper and silver to construct for him chariots, and cars, after the models made by Roiteasac, erstwhile king in Mumain. When Baal came into the third division of Tionscnad (third week of March) Blath set out for the tents of the chieftain of

Maginse, and the princes, ollams, bards, and minstrels, of Ullad were in his train, and he pitched his pavillion in proximity to the tents of the chieftain, and invited him to attend the banquet at his board, and he spent four days in that Tanasteac, then he travelled to the southwest, and so completed his progress through all Ullad, for he said: In the days of Oilloil complaint came to ear, saying: The progress of the king wastes the face of the soil, even as Baal in his redheat, for that reason Oilloil refrained from his visits, saying: Let the princes and nobles and all come into my presence in Dunsoberce (Dunseverick). Blath will not refrain from the royal progress, he will travel over hill and vallies and sail over the waters of Ullad at will. But the king will pay in current coin the expense of himself and retinue out of the royal treasury. Let the people come and welcome to the pavillion of Blath. According to the invitation they came in multitudes into the presence of the king. Their spirits were elated and the hearts of the children of Ullad were joyous. The king went frequently to the Mur-n-ollavs and held converse with the professors and youths attending them. The king was truly gratified both with the system of teaching and the subjects taught. In these days Blath summoned the assembly of Ullad to the Bruiteine. When the assembly sat the first session, the king arose, and said: O, great and high-born nobles of Ullad, you are summoned to the Bruiteine (fire or council hill) that you may manifest your will on this question: Forbid no one free passage to the Bruiteine of Ullad. And hinder no one from demanding justice on the Bruiteine of Ullad? The assembly answered as with a single voice: Yea, let it be so. And it was so. After Blath had reigned three and twenty years, Min, the Ardollam of Ullad died, and Allo was elected Ardollam in his place. What time Blath had completed the twenty-sixth year of his reign, he died, and great was the bitter weeping that arose in the land of Ullad, after the king, for he was a just and learned king, there was no kingly descendant of the line more praiseworthy than he. His carn stands in the meadows of Cluaneic. After the demise of Blath, the assembly of Ullad was summoned to the Bruiteine, but Cairbre, the son of Blath, did not come, he remained in Dunsoberce, therefore the princes and nobles went to Dunsoberce after



Cairbre. As soon as Cairbre understood that he was the choice of Ullad, he said: Let the wish of Ullad be fulfilled. They caparisoned his steed, that he might ride to the Bruiteine, but Cairbre said: Hold, pride comes swiftly enough. Cairbre will travel on foot to the Bruiteine of Ullad. Cairbre was unanimously elected king over Ullad. On the day of election I Allo, the Ardollam, stood and said: Certainly Cairbre will be royal and worthy like his race.

This was the reply of Cairbre, the king: Is it not read in the writings of Eocaid Ollam Fodla: Praise blinds a person. What time Cairbre will lie beneath his carn, he will be truthfully judged. I Allo received my rebuke humbly, for in fact I was guilty, yet I gloried in the wisdom of the King. Cairbre made seasonable visits through Ullad, as was the custom with his father. Teacmor Tabarta is lonely, except while the general assembly is in session. Ardfear, the Ardrig, is full of the spirit of his father. His mind is always occupied scrutinizing and seeking out difficult and abstruse matters. He brought water in great round conduits hand made, up into high places where no water had been forever before his time, a feat marvelous, wonderful to behold! He constructed a great stronghold with high walls, and outside the outer wall there was a moat very wide and very deep, and it was filled with water to the verge. Lo, the wonder! Though the fortress was on a high hill, yet did the water flow up into it in a ceaseless stream. I Allo, the Ardollam wrote these words for I without doubt saw the marvelous sight what time I was in Mumain. For this reason, king Ardfear is surnamed in Mumain, "Ardfear Imleac," because he founded a city walled with mighty stones. King Ardfear is also surnamed in Mumain "Ardfear Rathlinn," because he brought a torrent of waters so wonderful into the midst of the citadel. When Ardfear had reigned Ardrig twelve years he died, he was interred in the citadel, his carn stands beside that of his father's.

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VIII. Book. I. Chapter. Reign of Nuad, thirteen years from 529 to 516 B. C. (See Annals of the kingdom of Ireland, vol. I, page 60. Age of the world 4199, under the name of Nuad Fionnfail, also Ogigia II, division chapter 32, and the Annals of Clonmacnois.)



After the death of Ardfear, the Assembly of Munster met on the Bruiteine, and Breas, the son of Elim, was chosen king of Munster. At the same time the swift carriers went through Errion, summoning the general assembly to the high-chamber of Teacmor Tabarta. At the first session Nuad, king of Gaalen, was elected Ardrig over Errion, he was the son of Oilioll, the son of Siorna. After they had celebrated the great feast of Teacmor, and the games of prowess on the field of Tabarta. The words of the tract of the laws were read publicly, and the herald proclaimed aloud: Stands anyone on Tabarta, demanding justice? No voice answered. The Assembly adjourned and the great portals of the high-chambers were closed.

In the fourth year of the reign of Nuad, Allo, the ardollav, died. The ollavs from Druimscrit sat and the ollams from Druimmor and the ollams from Dunsoberce, and they elected Urla Ardollam of Ullad. This is the history of Nuad, during all his reign: His eyes downcast on the ground, his ears intent on the words from the mouth of the cromfir, and his mind wandering through the misty realms of the air.

He enjoys neither music nor the dance, the chase nor the tales of ancient times, all his desire is centered in the mystic doings of the cromfir. Now Breas, the king of Mumain, married Aona, the sister of Nuad, so that what remained of Gaalen, from the sway of the cromfir, was ruled by Breas, the king of Mumain. And although Breas gave no orders to the ollavs to instruct the youth in science and philosophy, nevertheless he guided the youth of Mumain and Gaalen so that they became expert in the chase and in deer-hunting, in the arts of music and the dance, as well as skill in the feats of arms and the manoevers of the Phalanges.

Ullad abides in peace and contentment under Cairbre, the king, for he follows earnestly in the footsteps of Eocaid Ollam Fodla. Nuad dwells constantly in Teacmor Tabarta. The general assembly of Errion convenes seasonably every third year, and the words are read according to practice.

When Nuaid had reigned thirteen years, he died. He achieved little, so that he left little more than his name to be written on the books of Chronicles of Errion.

VIII. Book. II. Chapter. Reign of Breas, son of Elim, of the line of Iber., nine years from 516 to 507 B. C. (See Annals of the kingdom of Ireland, Vol. I, page 60. Age world 4239, under the name Breasrig. Keating and the Annals of Clonn.)

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When the assembly of Gaalen sat on the Bruiteine Hugh, the son of Nuad was elected king over Gaalen. In like manner when the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, they elected Breas, the son of Elim, of the line of Iber, Ardrig. The writings are read and the great feast of Teacmor and the games of contest are celebrated, according to custom, on the campus of Tabarta. No one stood on Tabarta demanding justice. And the general assembly adjourned, each going to the place of his abode in his native kingdom. When Cairbre had reigned a score and four years, it transpired that a tempest beaten boat touched on the strand in the bay of the waters of the Foist to the west of Dunsoberce. In this small boat were six young men and a boy. A gale blew them across the narrow sea to the east of Errion. Neilte and his children espied the men when on the point of being wrecked and drowned in the mighty foam-crested waves. They ran quickly to their neighbors and rescued the little crew from the savage sea. Then Neilte conducted the strangers to his tents, and the women prepared food for them. And as they spoke to each other the men of Ullad, standing about, understood them. After they had refreshed and rested themselves, Nelite inquired: Whence are you, my good men? And one of them answered: We are from Bruitan (Britain). And Neilte said to them: If you please, we will go to the palace of the king, at hearing this they were seized by panic and great fear, but Neilte's wife, as soon as she perceived their terror stricken condition, said: Fear not, your father or even your mother could not receive you more gently than the king. Blest is he who stands in presence of the king who rules over Ullad! So Neilte and his wife and Serb set out with the young men and the stripling to Dunsoberce. When they arrived at the outer castles, the guards informed them that Cairbre, the king, rode that day to the chase. When the king returned from the hunt, and hearing the report of the men, he said: Bring them to me and welcome them and

their escort in the tents of the king. It was related to the king their panic when they saw the cavalry troops and the armed comlanns, gleaming in their mail and bronze, as they manoeuvred around Dunsoberce. The king said: Bring them into my presence, and they were conducted into Cairbre's presence. The king saw the fear that was upon them, for they trembled greatly, and the king smiling, said to Neilte: Bid them to have no fear, rest today in the tents of the king, tomorrow he will speak to you. The following day Cairbre said: Conduct the strangers into my presence. I Urla stood before the king and the book of Chronicles open, the six young men and the boy were ushered into the presence in the royal chamber together with Neilte, his wife and Serb, but Neilte's wife hesitated at the door of the audience chamber, but the king said: Let the good woman enter, so that she too, may hear the story of the men she helped to rescue from the sea. And Cairbre sat, and I Urla beside him. And Cairbre said: A story often repeated, though it tires the narrator, gives pleasure to one hearing it the first time, sit down. The strangers looked at each other with wonder, and Neilte's wife warned them: Wherefore do you not sit, did you not hear the orders of the king? And they sat down, not on the seats, but on the ground. Then Cairbre interrogated them: Whence are you, my good men? And one of the young men stood and lifting up his voice, said: This man here is my brother, and the four yonder are brothers also, the little boy is the son of my sister. Now it transpired not long since that a maiden, the sister of this boy's mother watched her brother's house until they should return from the hills, when a company of youths came and captured her and bore her away over the waves toward Inmenar. When they heard the misfortune, they sent a messenger to us, we called those the sons of our father's brother, we rowed our boat on the world of waters, not long until a great gale drove our boat from the direction of Inmenar to this shore, on which now we stand in the presence of its king.

Neilte and Serb understood the dialect of the youth better than the king or Urla, so Neilte interpreted to us the meaning of all the words. When the young man had finished his talk, he drew close to the feet of Cairbre, begging piteously: If the



king would dismiss and let us go that we may search for Inta for it was on her knee, Moran was reared? The king replied kindly to him: Tomorrow thou shalt go thy way, my child!

The king said to Neilte: Ask them if they know whence their fathers came? And they answered: That they were of the race of the Gaal from Breocean (Brigantes) in Gaalag. Our fathers came in the ships of the buyers and sellers to Bruitan to work in the mines and in the bowels of the earth. And the merchants of Feine thought to hold our fathers without wages in the mines of Dunmianac. But in those days our fathers broke away by violence, and marched away under the fingers of Baal, and settled along the waters of the great sea, and dwelt where we dwell now. Cairbre inquired a word about the king of the place, but the men knew of none such, they heard that there was a chieftain higher than the chieftains who ruled over them. The king inquired their mode of warfare and battle, they had heard of such, but as they resided along the great sea, they had no practice in battle or the tactics of the comlann. War was distant from them. Many other things the king asked of them, but indeed they were very ignorant, for though they lived on the shore of the great sea, yet they had never sailed to Inmenar (Island of Manaanan.) And the king ordered: Tarry today in the tents of the king, tomorrow go your way. And Caibre instructed Urla: Give to the youth every thing necessary, and sufficient stores since they are far from their homes and kindred. The king bestowed on Neitle's wife, a bolt of cloth, but to Neilte himself, and to Serb, he gave seven choice heifers, saying: Receive these heifers as an act of thanks from your king for the kindness you have shown to the ship-wrecked descendants of our race in another land.

The strangers said may Baal prosper all the days of the king. And they went away, when they came to Neitle's house they asked for their boat. And lo—there was a small bark from the king's navy full rigged and provisioned, awaiting them in the place of the frail little currac in which they came, the king's boat rode at anchor in the Foist and the six strangers and the stripling embarked and set sail in the sight of many children of the soil. The bark sailed over the face of the waters toward the east, and peace and happiness went with the crew except



alone the loss of Inta. In those days a gigantic heap slid from the crest of Ronard, and it swept down the great mountain side and did not stop until it had precipitated itself on the plain. Since it occurred so suddenly and during the darkness of the night, it destroyed three hearths of the gaal killing every member of the families.

Now the appointed time for the assembly of Teacmor Tabarta was at hand, and Cairbre and his retinue set out. Now what time Cairbre arrived at Tabarta, the winds blew and the rain fell in torrents, and Cairbre dwelt in his pavillion many days and he fell sick and his illness grew worse, and Cairbre said it was his wish and greatest desire to be in Ullad, and Urla besought the king to remain on Tabarta until he recovered, but he would not remain. For this reason we marched toward Dunsoberce, and Min, the chieftain of Arddeas and I Urla were in attendance with the king and his retinue. As we reached the tents of Arddeas, Cairbre went no further, when he perceived that he was on the point of death, he said to Min and to me Urla: When I expire, bury my body in this land for is not Ardeas in the kingdom of Ullad?

Cairbre breathed his last in the embrace of Urla. As soon as Cairbre expired, Min sent a messenger in haste with word to the princes and nobles on Tabarta: That Cairbre was dead. As soon as Breas, the Ardrig, heard it, he commanded the heralds: Call the assembly together into the high-chamber of Teacmor Tabarta. Ardrig stood in the midst of the general assembly, and said: Fellow kings and high princes of Errion, Cairbre, the king of Ullad, is dead, he lies in his lasting sleep in the tents of Min, in Ardeas, Ardrig would stand at the carn of Cairbre, and the whole assembly arose, saying: We too, would accompany Ardrig. When Ardrig and the princes and nobles, and a great host were convened ready to start, and the king of Gaalen and his princes and nobles, and the prince of Ib-Lugad, and the king of Ultonnmact and his princes and nobles, it was a countless host, having the appearance of an army clad in armor and bearings arms. Then Fionn, the oldest son of Caibre stood, saying: What if the arms and shields be left at Tabarta? Cairbre will be buried in Ullad. The spirit of Cairbre loves peace and quiet. There will be no war song chanted over

Cairbre. Indeed the eyes of the children of Ullad are not accustomed to see the comlanns scintillating with mail and arms when the death cry is raised about the carn of the king.

Therefore they left their arms and all the warlike paraphernalia of the comlanns at Tabarta. And arraying themselves in the closed cloak, they marched forth. The carn of Cairbre was completed, I Urla sung the death lamentation, though in truth it was Fearadan, the poet laureate (file Arddeas) who composed the words of the elegy. Are they not among the writings of the bards in the library of Dunsoberce? Ardrig and all the host returned to Teacmor Tabarta except the division from Ullad, which returned to the land of their dwelling. On summoning the assembly of Ullad to the Bruiteine, Fionn, the son of Cairbre, was elected king over Ullad. When Fionn had reigned a year, as I stood in his presence in the royal chamber in Dunsoberce, he said: O Urla, are the words of the book of Chronicles examined in Mur-n-ollam before they are read publicly on the Bruiteine? And I answered: I have not examined them. Then he commanded: Read me the days of Cairbre, and I read them. After hearing them, the king said: Certainly it is well that I desired to hear them; for Urla has not recorded the story of the young chieftains of Mis and Glenadun, nor of the true friendship and love that existed between them. Urla answered him: Such subjects belong to the writings of the bards in the book of poems (leabar na rann) which is in the Mur-n-ollam of Dunsoberce. The king said again: I see no word written in the book of the fall of the mighty crag of Ronard? And the word of the king was just, so I wrote the story in its proper place in the book of Chronicles in the presence of the king. When Breas had reigned nine years he expired. His name is written on the roster of kings: "Breasrig." For he said Elim, my father, was Ardrig, therefore Breas is certainly the son of a king.

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VIII. Book. III. Chapter. Reign of Eocaid, son of Fionn, of the line of Ith prince of Ivlugad, one year from 507 to 506 B. C. (See Annals of the kingdom of Ireland Vol. I, page 60. Age of the world 4248. Under the name of "Eocaid Aptac.")

When the assembly of Mumain convened on the Bruiteine, Duac, brother of Breasrig, was chosen king, the same time swift messengers went through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the Gaal to the high-chamber of Teacmor Tabarta. When the general assembly sat, the Ardollav arose, saying: O, most noble sires, the throne of Errion is empty. Now the choice of the assembly inclined to Fionn, king of Ullad, but it happened at that juncture that Fionn was constrained to his bed by sickness, and lo, the sickness was like unto the sleep of death, for a time he remained just as one dead except alone that his body remained warm. On this account Eocaid, the son of Fionn, of Ith, was elected Ardrig over Errion. The assembly adjourned and the great portals of the high-chamber were closed. They celebrated according to practice, the feast of Teacmor, and the games of contest on the field of Tabarta. After the nine days the assembly sat the second session, the words of the book of Chronicles and the tract of the laws of Errion were read publicly. When finished the heralds proclaimed: Stands any one on Tabarta demanding justice? As no one answered the great portals were closed, and the assembly dispersed each to the land of his dwelling. Now when Eocaid had reigned a full year and two divisions he died. A disgusting rumor doth allege that the flesh rotted on his body while he still lived. They bore his remains with them to the principality of Ib-Lugad and there interred him, his carn in proximity to Dunciernma, looketh out over the great sea!

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IV. chapter. Reign of Fionn, son of Cairbre, king of Ullad, as Ardrig twenty years from 506 to 486 B. C. (Under name "Fionn, son of Bratha.")  
 "Fionn, son of Brath.")

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After the death of Eocaid Ardrig, as the assembly sat in the high-chamber, the Ardollav arose, and said: O noble princes, the throne of the Ardrig of Errion is vacant, what is your wish? And Fionn, the king of Ullad was unanimously elected Ardrig of Errion. When they had fulfilled the practice with regard to the writings and the celebration of the games,



they adjourned for their dwellings and Fionn set out for Dunsoberce.

He resided in Ullad the three years since the time of his election as Ardrig. He made a royal progress through Ullad every year, paying the expenditures from the royal treasury as usual. Fionn studied the days of Eocaid Ollav Fodla as his exemplar. None of the line surpassed Fionn in magnificence, nobility or princely aspirations. His every word is truth, his way is the path of justice! Now it transpired when Baal was in the first day of the second division of Meas (August) in the third year of Fionn as Ardrig, there came to Dunsoberce, a warrior and two young men dressed in military attire, shields on the right shoulder and swords at thigh, followed by three attendants carrying their spears and axes of battle. They came in peace. When the party came into the presence of the king, thus spoke the warrior: I am Tirlorg, son of Glaisde, of the chieftains of Bruitan, who stands in your presence. O king, this young man is the son of Breint, the chieftain of Oirbaal, and this one is my sister's son. Four years ago tempest driven men came to this land from Bruitan, according to the words heard by Brent, and that a mighty and all-conquering king ruled in this land, and that the people of the land came from the Gaal Scuit Iber from Ib-Breocaen to the west of Buasce, the place where dwelt our ancestors in olden times. We came from Brent, the chieftain, to say: That our enemy lives to the south of us in houses of stone in the sight of our right eyes, the sea behind us, and the tents of the Gaal sparsely scattered to the eastward. The Gaal goeth forth to war with each other frequently, but the common enemy always remains united as one. For this reason Brent sent us hither to say: O king of this land, give us protection and aid, thy brothers, against our enemies in our land, and we will fight for you against any enemy who may molest your boundaries.

When he had finished his talk the attendants laid the axes of battle and spears before Fionn, then Tirlorg added: here you have the weapons with which the enemy of the Gaal fight. Fionn answered him: My brave warrior, it is written in the tract of the laws of Errion: The comlanns of the Gaal must not march out of Errion forever! Such are words of the law. Therefore



there can be no treaty except a covenant of peace between us. With that Fionn said: Though it be not lawful for the Gaal to march out of Errion to succor you, nevertheless your journey may not be in vain, if you carry back to the Gaal of your land, this good counsel: Thus spoke Fionn, king of Ullad, Ardrig of Errion: O, Gaal of Iber, shun the destroying way of civil strife and internecine slaughter and walk in the wide road of fraternal love and friendship, be hand to hand, heart to heart, comlann to comlann united as one man. Do this, O Gaal, and the hosts of your enemy will be unable to overcome you! Listen to the words of Eocaid Ollav Fodla, the wise: O son, the way down to slavery is wide and easy, but difficult, sore, trying is the return. Fionn also asked for an account of Breint? They replied that Breint was the chieftain, that he was the son of Drom, of the line of Bluas, that Bluas was the bold leader who led the Gaal from out the bowels of the earth where they were imprisoned to labor for the merchants of Feine in the last mountains of the land southward. The cromfir belong to the second order under Breint, the chieftains do nothing without the consideration and counsel of the cromfir. Fionn inquired if they had a tract of laws or a book of Chronicles of the Gaal, but indeed Tirlorg had heard of none such. The story of the people came from mouth to ear. Therefore their knowledge and instruction is small. Fionn said to them: Tarry with me in Ullad yet a while, and the banquet was ready to honor them, there were athletic games, music and the dance, and harp music and tales of ancient times. Then the minstrels gave the lay of Banna and Fearmor, celebrating how she came across the waves of the sea, big with the child of Fearmor, from Dunmianac, so that her babe might draw the first breath of its life in its native land of Errion. And as she came to the shore how she kissed the soil even as a brave warrior returning kisses his true love!

The hunts-men gathered for the chase, but Tirlorg, and his young warriors followed on foot, for they had no knowledge nor skill in rough riding. On the day of Tirlorg's departure Fionn commanded that three chariots be made ready, the king and Tirlog rode in one of them, the young men in the second, but the third was loaded with valuables as presents for Breint, there followed also five hounds chosen for their worth in the

chase, as a gift for the son of Breint. A company of chieftains rode as an escort to the king to the port of the Foist where the bark of Tirlorg was anchored. Fionn said to Tirlorg: O, Tirlorg, it grieves my heart that an ignorance so heavy overlieth the land of the Gaal in Bruitan. Therefore when thou shalt stand among the people of thy race, say to them: What though the king of Ullad will not send armed comlanns for war, because the law prohibits, but he will send and welcome messengers of peace the ollavs teachers of knowledge, they will instruct you in the science of Eterial and Eocaid Ollav Fodla, whose writings, though they lie beneath the carn, teach peoples to place the bridle of reason on their wayward desires all the days of their lives. If an individual lives as it behooveth, his name will remain immortal in the chronicles of his times. If he has achieved heroic deed his spirit will be still among his people! Three score years ago the body of Eocaid Ollav Fodla was placed under the carn, his flesh and his bones have commingled with the dust of his kind, but the fire of his spirit is immortal! As Fionn uttered the foregoing words the strangers were sufficiently instructed to follow their trend. Then Fionn said: Perhaps you will not remember, O Tirlorg, all that the king of Ullad has said: Briefly they are this: Let not the Gaal of Bruitan go beyond their own boundaries for the purpose of conquest, if another nation invade Oirbaal let the warriors be as one to expell the enemy or to give him burial in the land, be brave, be heroic of heart, and fear not. Fionn gave the hand of friendship to Tirlorg, saying: May the light of knowledge guide your way, health and victory to you! So Tirlorg set sail, and Fionn and his retinue returned to Dunsoberce. At this juncture the swift messengers went forth according to practice to summon the kings, princes, chieftains, ollavs, and tribunes of the people, to the general assembly of Teacmor Tabarta. The day on which the general assembly came to session, Morda, the chieftain of Magglein arose, saying: People of a strange tribe came to Dunsoberce, and dwelt with Ardrig many days? What if we inquire into the matter? If Ardrig would speak? Fionn arose and said: Urla, the Ardollan of Ullad, will read in the hearing of the assembly every word relating to the subject. And Urla arose, saying: The book of Chronicles is in the Mur-

n-ollav of Teacmor. Tomorrow Urla will bring them into your presence. The following day Urla arose and read the words of the roll from the day that Tirlorg arrived in Dunsoberce until he set sail in his bark. When Urla had finished the reading, the whole assembly arose, inclining their heads and extending their hands to Ardrig. And Denan, the Ardollav of Teacmor, said aloud: Certainly the spirit of Eocaid Ollam Fodla is in Fionn, the son of Cairbre! When Fionn had reigned seven years, Urla died, then the ollams of Druimscrib, Druimmor, and Dunsoberce held a convention in the Mur-n-ollav of Dunsoberce, and they elected Beirid as Ardollam of Ullad in place of Urla. In the eleventh year of the reign of Fionn, Aoda, the king of Gaalen, died after a rule of one and twenty years. And when the assembly of Gaalen met on the Bruitenine, they elected Oilliol, son of Aoda, king over Gaalen. Fionn dwells in Tabarta, he appointed Seadna, his son, viceroy in Ullad, and he appointed the chieftain of Iargaal and Ardtan to assist Seadna, notwithstanding Fionn comes every year to Dunsoberce. Fionn was a clever operator on the harp, but his horses and hounds were the pride of all Errion, he succors the weak, and subdues the pride of the cromfir, he restrains the judges within the law, he remits the imperial taxes (ardcios) every third year to Ultonnmact. Ullad, Ultonnmact and Geintir of the Firgneath have given their hearts to Fionn. When Fionn had reigned eighteen years he said to Seadna, his son: I behold a tempest gathering in Gaalen and in Mumain. Give the comlanns frequent exercise in the practice of war, prepare also the cavalry (marcsluag) and the batallions of archers and slingers. When Fionn had reigned nineteen years, he sent the swift curriers through Errion with letters saying: When Baal will have come into his house Iarsgith, let the kings, princes, chieftains, ollavs, and tribunes of the people assemble in the high-chamber of Teacmor Tabarta in the presence of Fionn, Ardrig of Errion. After the first session they went forth to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. Now, since it transpired that this was the ninth time the general assembly sat in the days of Fionn, he therefore extended the celebration over twenty-nine days to make it memorable. When they had finished, the assembly sat the second session, and Leirag, the chief judge of Errion,



arose in the midst of the assembly and, mounting a rostrum, he read publicly the tract of the laws of Errion and the practice of Tanasteac. The following day Denan read the writings of Eolus, and the book of Chronicles of Gaalag publicly, and on the third day I, Beirid, read aloud the book of the Chronicles of Errion. And every mind was filled with gladness. Then the heralds went forth proclaiming: Stands any one on Tabarta demanding justice? No voice answered. The assembly dispersed and Fionn, the princes, chieftains, ollavs, and the tribunes of the people set out for Dunsoberce.

Now, on the second day of Baal's entrance into his house, Tionnsnad (Mar. 2) Fionn expired in Dunsoberce. Now, Fionn had not gathered into his treasure houses talents of gold and ingots of silver, he did not pile up untold riches nor countless flocks and herds for he warned the questors (*firciosa*) at their peril not to harass the Gaal, he even remitted to the Danaan a third of the imperial taxes. There was deep lamentation in Ullad and sincere sorrow in all Errion after Fionn! His carn stands to the west of the Carn of Eocaid Ollav Fodla. and Caibre, his father, although Fionn's body is dead his spirit is ever living.

## VIII BOOK, V CHAPTER.

REIGN OF SEADNA, FIFTEEN YEARS, FROM 486 TO  
471 B. C.

(See Annals of the kingdom of Ireland, Vol. I., page 62, under name Seadna Ionnarad, also Annals Clonmacnois.)

When the assembly of Ullad came together on the Bruiteine, they elected Seadna, the son of Fionn, king over Ullad. When the general assembly of Errion convened at Tabarta, they elected Seadna king of Ullad Ardrig over Errion. In the third year of the reign of Seadna, when the general assembly were at Tabarta, it transpired that the tempest which Fionn foresaw, broke forth, and its noise was heard over the face of the whole land. Word came to the ear of Duac, son of Breasrig, who wedded the sister



of Seadna, saying: Oilliol, the king of Gaalen, has spoken to Duac, king of Mumain, saying: Ultonnmact and Geintir of the Firgneath are partisans of Ullad, for this reason they are stronger than we. Let there be a covenant between us, let us three (Gaalén, Mumain, Ib-Lugad) be as one.

Now, the word went from the mouth of Duac to the ear of Seadna. And because the general assembly of Errion was convened at Tabarta, Seadna related the words of Duac to Thorl, king of Ultonnmact. With that he said: At a time when peace obtained in Errion, my father taught me the practice of the comlann, saying: Although not needed now, it would be well to keep the army well ordered and under frequent practice of war tactics, for I foresee a mother of mischief, and a tempest gathering in the south. The spirit of wisdom was in my father. The storm-cloud is breaking over Errion. Let Throl take counsel and afterwards he will speak to Seadna. Perhaps Throl will say: I shall remain in Ultonnmact? Perhaps Throl will incline to the enemies of Ullad? Throl answered: The words had no sooner left the mouth of Seadna than the mind of Throl was formed. Throl will stand against the enemies of Seadna and of Ullad. Let not Seadna think that Throl will forget his pledged word because given so quickly. Throl will fulfill every item he has pledged.

Now also the cromfir began their conspiring, and their rumors, their agents came now from Gaalen now from Mumain to whisper to the ears of the cromfir of Ullad saying: By Baal let us all be of one mind through all Errion. It is from Gaalen that dignities, and profit will spring for the cromfir, What concerns it to us which is Gaalen, Mumain, or Ullad, are we not every one of us the cromfir of Baal the highest? This word came to the ear of Geirid the chieftain of Eidersiar, and he sent the word without delay to me Beirid, and I forwarded them by the mouth of a trusty messenger to the king at Teacmor Tabarta for I was at that time in Dunsoberce.

When the king came to Ullad I related to him the deeds of the comfir, and Seadna answered: The cromfir can set the fire blazing but they cannot extinguish it, I know and thou knowest that though they speak peace their desire is war? The princes and the nobles will not listen to them. The teaching of the

ollavs will prevail with the children of Ullad rather than the folly of the cromfir. The mind of Seadna was troubled for he loved peace. Now probably Errion would have preserved peace but for the live deeds of the Muredac, Muredac was the son of Nuaid, sometime Ardrig, he was a son of evil-counsel, he coveted evil and bloodshed. He transgressed every limit of the law. He bridled none of his evil propensities. His evil record grew apace. His anger was like a mountain torrent, quick-swelling, headlong, savage. His envy was like a blazing fire. Nothing came into his seething brain, or into his mind, or into his heart, that he did not perpetrate with his hand, more especially if it were distasteful, deadly, or grievous either to the heart or spirit of man. This felon perpetrated crimes the like of which had not been committed before in Errion, yea indeed such as it was not thought possible to do, for the clean-spirited Eocaid did not even mention such in the laws he formulated. The Muredac collected about himself a company of noble youth whom he degraded in body and mind. He took no rest until they were impure, degraded, lustful, guilty, ready, hand-active, foot-swift to accomplish any inordinate desire which his evil heart conceived!

In those days the Muredac came to the tents of Siorna his brother in order that he would initiate him in his band, and Raolt the son of Fail chieftain of Ib-Dronag was with Siorna. Siorna held conversation with Muredac his brother advising him to return to the ways of justice, and as Siorna followed him too sharply, the Muredac said: Let the complaining tongue be silent except in the hearing of him who needs the chiding, if Siorna would come some day to the tents of his brother who loves him so dearly and there in private would speak his thoughts to him? But he said nothing to Raolt, and Siorna went to the tents of the Muredac, and after one month word began to be spread far and wide: That Siorna was nowhere to be found, the rumor sped on to the hearing of Raolt, and he recollected the words of Siorna: I will go to the tents of my brother to turn him from his evil ways. Raolt always meditated over the possibilities of the desperate treachery of the Muredac. Raolt levied a company of youths (soldiers were so termed) and said to them: There is no trace of Siorna the king's brother and Raolt's friend anywhere, he also mentioned the Muredac saying:

I will go single handed to seek my friend.

I can suffer to remain here no longer! But the youths replied: Whither soever thou shalt go, thither will we go with thee. With that they marched forward, and when they approached the vicinity of the Muredac's encampment they met a man and they captured him and demanded his story of the words that floated about relative to Siorna. And when the captive saw a man of his own tribe and kindred among the company of Raolt, and they kissed and embraced one another, and he whispered in his ear: O son of Dronag wherein is Siorna? The captive answered him: Four days ago Muredac went fishing over the waters of the land to the west. Listen to my words for there will be but short tarry for me after the telling. You behold the fortress of the Muredac, go forward until you come to a stream, do not cross but turn to the left, and follow until you come to a second brook, cross it and keep the right bank until you reach a footpath going to the left follow it three hundred paces. You will see a thicket of bushes, which seem to end the path, but if you part the bushes you will find the mouth of a cave, in it lies Siorna. When they set him free he said: Baal and victory to you, for if I remain longer I will pay dearly. So Raolt traced the way and the whole company followed to the mouth of the cave, and Raolt entered and found the dead body of Siorna, and they carried it forth, and the youth cut saplings for a bier and they bore the remains of Siorna back to the land of their dwelling, and great was the cortege that went with the bearers for Siorna was well beloved by the children of the land. As soon as the Muredac heard what had transpired he quickly returned to his own stronghold. But the man who gave the information where Siorna lay dead came quickly to the land of Siorna for a great fear fell upon him. The Muredac swore by Baal, Re, and Tarsnasc, that he would take vengeance on Raolt. He threatened that he would begin with fingers of his hands and the toes of his feet and that he would cut off an inch every day until he died. When Raolt heard the oath of the Muredac, he said: The Muredac should have sworn by the evil spirits of the legion of Bathmon (Cata-bathmon) what has such a felon as he to do with Baal, Re, and Tarsnasc?

So Raolt set out to Teacmor and told Seadna Ardrig the



deeds and saying of the Muredac. But Ardrig answered: Such information pertains to the ear of the judge. So Raolt told them to Meirtar the judge, and the words were written down, and a currier was dispatched to the land of the Muredac with a jury warrant (ceist-cluastig) saying: Let Muredac, a prince of Gaalen, stand in his place in the high-chamber of Teacmor to answer concerning the death of his brother Siorna. This was the message the Muredac returned: Meirtar will answer with his life blood flowing from the mouth of every vein in his body. And word went round that the Muredac was frenzied with anger. Now the day of the convening of the general assembly of Errion on Tabarta, arrived. When they sat in the first session the chair of the Muredac was empty, and Meirtar, the chief-judge, arose saying: Let the heralds call the name of Muredac on Tabarta. But the Muredac did not answer. Then Enid, the chieftain of Oir, arose saying:

What if the charge of Raolt be heard? The chief-judge replied: We cannot, the law forbids hearing an indictment against any one in his absence. Again Enid stood, saying: O high-rulers of Errion, will it be said in future that we tamely desisted for the words of the law, when a crime so atrocious has been committed? And Ardrig arose, saying: O thrice gentle fellow princes, may it be always said that the kings, princes, nobles, and every child of the soil, obeyed when the tract of the law of Errion commanded. And Fail, the chieftain of Ib-Dronag, said: Therefore will not the cause of the death of Siorna be investigated? Ardrig answered No, that is not the proper procedure, let the judge read the word of the law on the case. And the judge read them. And Ardrig commanded: proceed according to the words of the law. Let Muredac be seized and taken hither to give answer. Without finishing the first session the assembly went forth to await the coming of the Muredac into the presence of the judge. After a time the general assembly sat again, and Meirtar, the chief-judge, said: The chief-judge of Errion hath not sufficient power to produce Muredac as a prisoner before the general assembly, because he has over three thousand men quick-of-hand as a body guard with him. Then Ardrig arose and said: What if Muredac be captured by force? And the assembly answered unanimously: Yea, so let it be



done. Then there marched for his capture a company of trackers and two comlanns.

His chosen body guard did not stand a single charge; They carried the Muredac a captive chained like a wild beast gone mad, to Tabarta; now when he entered the high-chamber he took his place among the princes of Gaalen. But the chieftain of Ib-Dronag arose, saying: I confess to the mighty princes of this great assembly and I inquire of them if it be just and lawful for one stained with fratricidal blood to sit among the princes of his line? Ardrig arose, answering: Thrice gentle fellow princes in the sight of the law no man is guilty until the charge against him is proven, it is possible that the indictment may be shown false by hearing witnesses. The charge against Muredac has not been proven yet, therefore if Fail will abide patiently until the cause is heard? And it was so. Then the chief-judge arose, saying: Let Muredac appoint his legal representative to answer for him, and give the names of the witnesses who will testify in his cause? But the Muredac answered not a single word, he turned his eyes around on the assembly here and there, up and down, now mockingly, now fiercely. Again Meirtar repeated the same words publicly. But the Muredac opened not his lips. Then Ardrig arose, saying: It will be the duty of the chief-judge to produce Muredac in his proper place when the assembly sits the second session that he may answer. The assembly went out and the great portals were closed. They celebrated according to custom the feast of Teacmor and the games of contest on the field of Tabarta. After the nine days the assembly convened for the second session, and the Muredac was in his place, and the name of Raoilt was called as a witness, and Raoilt came into the presence, and stood in the hearing of the Muredac and the assembly, and lifting the right hand he swore by Baal, Re, and Tarsnac, invoking the spirit of Siorna, and said: On a certain day I sat with Siorna in his pavillion, and Muredac likewise came, and Siorna began to blame him, Muredac, on account of his evil life. The anger of Muredac blazed forth, saying: It would be better if Siorna would come to his dwelling and there privately to give his advice. He was angry because Siorna spoke in presence of Raoilt. Siorna answered I will go to thee O brother, and then after a

time word came to Ib-Dronag: Siorna is nowhere to be found. Raoilt remembered the words of Siorna and the wrath of Muredac, for that reason he gathered together a company, and set out for the tents of Muredac. One of the common soldiers of my company met a relative of his own tribe, and they had a talk, and he told him where Siorna could be found, the youth was Camoid by name who conducted us to the mouth of the cave, and when Raoilt entered he found Siorna his friend, and we carried the body of Siorna to his own land and it was there we made his carn. Camoid's friend will tell the rest. The chief-judge said: What answer doth Muredac give to the words of Raoilt? But the Muredac did not answer a word. The name of Braid was called, and Braid came into the presence of the assembly, and he called Baal to witness the words of his mouth, saying: I am Braid of the tribe of Cluaindeas, the retainers of Muredac enrolled me for a stipend as a common soldier for the prince's comlann and many an act I did in it to my red-shame. But Ardrig ordered him through Meirtar: Hold patient O youth, you are not called to testify against yourself, but of the cause concerning Muredac. The Braid said: On a certain day Muredac was in his pavillion and Siorna, now dead, with him and at a signal preconcerted between us: As soon as Muredac began to talk roughly and fiercely to his brother, three other men and myself rushed into the pavillion, and Muredac ordered us to bind with tight fetters his hands, and feet, and they together and to take him to the cave we knew so well, and we fulfilled the command of Muredac. Afterwards I asked Muredac: Who shall bring food and drink to the cave? But he answered: What is it to thee, thou son of adultery? I spied without ceasing but I saw no one at all going in that direction, on the third day I stole in mortal fear to the mouth of the cave carrying a little food and drink; and I called on the name of Siorna, and I heard no voice in response, therefore I entered and I found Siorna stiff in death. I ran quickly from the place and thought to speak of the awful occurence to no one from the fear that possessed me. But as soon as the company of youths under Raoilt came seeking Siorna, I could not refrain from telling the murder that transpired, and I likewise conducted their footsteps to the cave where Siorna lay in death. My guilt is more than I can

bear! And Meirtar, the chief-judge, said: What doth Muredac answer to the words of Braid? And Muredac still seated, for he would not respect the assembly by arising, said: What answer will a prince of Iolar make to his common enemies? What saith Raoilt, the friend of Siorna, but the treacherous enemy of Muredac, but repeat the words of Camoid? I have not heard that Camoid affirms, nay even the informer Braid that I murdered Siorna? Siorna rebuked me without cause, I was angry, there is your case. But what if I thought for the future to restrain him from making his unwise chidings in the hearing of my treacherous enemies, by making him suffer some small annoyance? So I said to them, take and bear him from my sight to the cave for he tires me with his puling advice. I could not suppose they would abandon him there. Siorna died because my ignorant retainers did more than I, Muredac, a prince of Iolar, commanded them to do. That is Muredac's answer to you. Then the chief-judge said: You have heard the witnesses Raoilt and Braid, as well as the answer, what is your will? Will the words of the tract of the law be read? But the assembly sat in silence, and the Muredac arose thinking to go free, when Ardrig said: No, do not permit the Muredac to go free yet. What if the witnesses have not sworn before the jury: That Muredac murdered Siorna? Is there not another question for you to decide? Did not the Muredac bind Siorna and confine him a captive in a cave as a prison? A deed unlawful for any one save a judge who has read the sentence of the law according to usage. The Muredac left Siorna in that cave manacled hand and foot until he was found dead? Is not this an indictment indeed? What if the chief-judge ask the assembly their decision on this case? Then Meirtar said: You have heard the words of Raoilt and Braid? Will the sentence be read from the tract of the law?

All raised the right hand, except Oilliol, king of Gaalen. So the penalty of the law was read. And Ardrig commanded: Let the word of the law be executed. Therefore the Muredac was borne forth manacled hand and foot, and both together as was Siorna, and he was incarcerated in the dungeon of Teacmor Tabarta. Now many of the race and kindred of Muredac came to the Ardrig, saying: Spare O Ardrig, spare if you please, do



not place the mark of this penalty and its shame on the prince Muredac? But Seadna answered them: It is wonderful how you have forgotten so soon the atrocious death suffered by Siorna in the zeal of your pity for Muredac? The throne of Errion nor my own life is not dearer to me than words of the law, if it were my own son who did as Muredac he should pay the penalty. Has not the jury and the judge given sentence, who so bold as to prohibit the execution of the sentence of the law? It is not the tongue of Seadna certainly! The Muredac was not committed to the common prison, but that the requirement of the law should be fulfilled to the last iota, they dug a cave in the bosom of Tabarta to the west, and laid the captive and manacled Muredac in it without food or drink. The guards did not hinder its bringing though. On the thirty-second day, when the Muredac was set free, a mighty concourse had gathered around the cavern for it was the miday.

A company of his retainers came to him, and as he came forth he ran through the multitude even as a wolf bursts through the cordon of hunters, and vaulting on his steed he sped away to his native land. The general assembly was yet in session, and Ardrig said: The words on the tract of the law are not yet adequate in the case of one who maliciously places the cause of one's death? Lo, the Muredac is still alive? What if one with malice sets the cause of another's death, shall himself suffer death in the same manner? All answered: Yea, let it be so. And the words were written down. In those days the Muredac seemed daft with fury, his emissaries soon began to trace up Raoilt, and almost succeeded in murdering him for an arrow tore its way through Raoilt's left ear. Raoilt placed the complaint before Oilliol, king of Gaalen, but Oilliol closed his eyes to the deed, and so gave it encouragement. When the assembly finished, the tract of the law and the book of Chronicles of Errion were read, then the general assembly dispersed each to the land of his dwelling. When Seadna arrived in Ullad he summoned the assembly to the Bruiteine, and amended the words of the tract of the law of Ullad, letter for letter, like the tract of the law of Errion regarding murder. It was in this session that Seadna, the king, arose in the presence of the assembly, and said: When the armed forces shall go forth at the call of war



from the peace of their homes, and from the fires of their tribes, to the danger and slaughter of battle, to protect the aged, the matrons, the maidens, and the children of Ullad, I think it only just that the common soldier who marches in the comlann should receive a regular stipend, for by the law of Ullad he is forbidden to carry off the spoils of war? For this reason, for the future, what if all civillians of Ullad pay each year a certain sum to the treasury of the kingdom of Ullad, from their wealth, in order that in time of peace Ullad may be sufficiently prepared against the breaking forth of war? The assembly assented: Yea, be it so, but according to the usage of Tanasteac for the future. Now the noise and harsh call of war was heard through Errion. Gaalen confederated with Mumain, but Duac who married the daughter of Fionn Seadna's brother, was not with the king, in like manner the comlanns of Ib-dronag, and Cumar withdrew from the king of Gaalen, Oilliol. Seadna sent Messengers to the king of Ultonnmact: That he would come to him in Dunsoberce, and Thorl, the king of Ultonnmact, came and they made a covenant of life and death together. As Thorl went home, Seadna presented him, the two steeds Gaoit, and Sciot and four wolf dogs, the litter of Luathmar by Seabac, and Thorl came to his own kingdom. Seadna called Cier and the princes and nobles of Ullad, and said: My brave comrades the hoarse-voiced tempest of war is blowing, therefore mass the comlanns in readiness for battle, and Seadna set out for Teacmor Tabarta. At this same time Oilliol, king of Gaalen, was in Mumain and Duac summoned the princes and nobles of the land together at Imleac. And Duac, the brother-in-law of Seadna, sent messengers to Ardrig at Teacmor, saying: The wild-dog and the wolf are abroad in the land, their tushes are sharp and they foam at very humble, but deceitful, placing all the blame on the Muredac, saying: When I forbade Muredac his wrath burst upon me like a mountain torrent, and in a frenzy he said is Oilliol too with my enemies? Will Oilliol suffer his brother to be called not Muredac, but Simon Breac, by this peasant of a mouth-wise king? O king, Oilliol repeats the words to demonstrate that Muredac must be distraught, Seadna bespoke Oilliol gently: Are we not brethren, did not our blood spring from the same fountain, was not Gollam father of Marcac, Cier and Iolar? Is

the mouth with anger. Look out for danger, let the high-shepherd look to his flock. Ardrig sent Duac's letter to Cier, his son, to read the words publicly to the princes and nobles of Ullad, Seadna also commanded Beirid to inscribe the words on the book of Chronicles. Now the Muredac marched with a mighty army of over fifty comlanns until he touched the Sheanaman (Shannon) where he met the auxiliary army of Mumain. They marched conjointly and crossed the waters of Athcreas, and began to spread ruin and destruction on the land of Ultonnmact. The commander of the army of Mumain was Lorc, prince of Ib-Lugad, but the Muredac was the commander-in-chief of the combined forces. And Thorl was abroad in Corracmor when word came to him saying: Hasten, O king, for the blaze of a very great war is consuming the homes of Ultonnmact. Like the wind Thorl spread the knowledge to every commander of his comlanns to every brave hero, even to the stout husbandmen, saying: Cannot the Daanan extinguish this wild fire? Thorl will go without delay to give rest to the hand that set the fire! While these things were transpiring, the army of Ullad was marching directly for Ultonnmact, Thorl who was at the head of his comlanns would not await the return of the messengers from Ullad. The Danaan fought that day with desperate valor, and Lorc, the lion of Ib-Lugad, fell among the slain, yet the Danaan were driven back for they had not a sufficient number of comlanns to keep up their line of battle, and the Muredac spread destruction far and near, and seized on all valuables as spoils of war, besides driving off countless flocks and herds. As they crossed the Seanaman the scouts returned quickly, saying: Lo! the army of Ullad is at hand. Now it was late in the afternoon and Cier and Thorl ordered their comlanns for the morrow. The following day the two armies faced each other on the great plain that descends even to the banks of the Seanaman, since the death of Lorc the army of Mumain was commanded by Aongais, and Gaalen by the Muredac. Cier, the son of Seadna, was commander of Ullad's army and Thorl led the forces of the Danaan. The Ardrig of Errion was not present. On that day an indescribable slaughter befell the army of Mumain, for scarcely did the Muredac and the army of Gaalen sustain the shock of the first charge, until they were broken and

fled in disorder without returning. But the hosts of Mumain stood to their line with surpassing bravery, they were being cut to death in the edge of the battle, but they stood the shock of charge, after charge, until the earth was slippery with blood, about the middle of the day they broke for the Seanaman, but what division soever the earth did not get by the sword, the waters received by drowning. Alas, the countless bodies of heroes shining in their armour that were swept rolling down like worthless flotsam by the angry waters! Cier pitched his tents on the plain, and camped there for nine days with Thorl. Then he set out in full force to Teacmor Tabarta. When the army of bright armed Ullad stood on Tabarta in ordered array, and gleams of light playing from lance point and shield at every stir. It was a brave and seemly sight!

Cier recounted to his father, Seadna, all that transpired. After this the commanders of comlanns, and leaders of companies came to Ardrig, and Don, the chieftain of Mis, said: Ardrig dwells here in the midst of a treacherous crew, who hate him. The cincomlann ask to found a fortress, so that an armed force may be within quick reach of Tabarta? Seadna answered: O renowned nobles of Ullad, thanks for your zeal, but to the words of Don it is impossible for me not to answer: No! As soon as it is impossible for Ardrig to retain his office by reason of its dignity, it were time his reign should end! Now Ardrig sent an embassy to Oilliol, king of Gaalen, and to Duac, king of Mumain, saying: Let Oilliol and Duac give answer in the high-chamber of Teacmor Tabarta, why their armies made an irruption across the Seanaman into the land of Ultonnmact, and bringing war and spoilation on the Danaan? Oilliol answered Ardrig: Let Muredac reply. But this was Duac's answer to Ardrig: If the Danaan hath found time to make their complaint, let them also find time to rub their wounds. Oilliol came up to Teacmor it right for Oilliol and Duac—Lorc is dead therefore Seadna will be silent, to covenant and conspire not against Seadna but against the law of Errion? By my head I never called your brother but Muredac. If he invites ugly appellations by his wrathful, headstrong, disposition, the fault is mine.

Indeed Oilliol is aware that it was the findings of the general assembly of Errion that stood against Muredac when he was



held to answer for the death of Siorna, the brother of Oilliol and Muredac. Likewise that the nobles would have gone beyond the correct ruling in order that Muredac would have reached his supreme day, had not I covered him with the shield of the law? I would take thy hand in friendship and love, and Oilliol extended his hand to Seadna, and Seadna pressed it to his bosom. Then Oilliol besought: If Ardrig would condone Muredac's fault? But Seadna answered: The Assembly of Errion has to answer Oilliol's words. Oilliol returned to his own place. And Seadna set out for Dunsoberce. But the Muredac never ceased from plotting through the land, and it is said that Oilliol and Duac though old encourage the Muredac in his conspiracy and plots against Ardrig. Seadna ascertained every plot of Oilliol through Raoilt, for Feal, the father of Raoilt, chief of Ib-Dronng, with the chief of Cumar, though in Gaalen were followers of Ardrig Seadna, in like manner he ascertained the schemes of Duac through the prince Duac who married Iberiat, sister of Ardrig.

But about the Muredac no one knew, for he changed as a sudden wind. As soon as Seadna arrived at Dunsoberce he summoned the assembly of Ullad to the Bruiteine and Seadna addressed them regarding the dark cloud that hung over Errion. He spoke of the friendship of Ultonnmact, and commanded: Let the whole army be held in readiness for war. Having finished, the assembly went to Dunsoberce to celebrate the Feast of Ullad. When the assembly sat on the Bruiteine for the second session, the king said: Let the tract of the laws of Ullad be read in the hearing of the people, and it was so. The book of Chronicles was open and its contents read. Then Seadna arose and said: There are still words for the ears of the children of Ullad, and the king placed in my hands the writings of Eocaid Ollav Fodla, and I, Beirid, read them aloud to the assembly and to the multitude standing around the Bruiteine. They rejoiced and wondered for they had not heard them previously.

After the reading, Seadna stood and said: Though it may seem wonderful, I say that a thought as if prophecy came to my mind: That this will be the last time I shall stand in Dunsoberce. The day previous to the king's departure from Dunsoberce, when the king sat in his chamber with Cier, his son,



and I, Beirid, Cier said to his father: O beloved father, my mind is filled with the softly whispered word that is abroad, if it please thee, I would go as a guard for thee on thy journey to Teacmor Tabarta? The king answered, don't O son, abandon your mind to such vain forebodings, notwithstanding my beloved son accept my thanks for your love! It was then Cier replied The thought sprung from my father's words spoken in the hearing of the children of the land. It is true, O my son, but away with such thoughts when Seadna sets out for Teacmor Tabarta and Cier dwells in Dunsoberce. Now when Baal began to enter his house Cruinnugad (September) Seadna marched with his retinue towards Teacmor Tabarta, on the fifth day they crossed the waters of the river Eider, from that place the highway leads through the dense forests of Lurge, now on his march through that primaeval forest, an armed legion ambushed him and they slaughtered every one of the retinue except Doeg, chieftain of Ardeas and Ardrig, they bore Doeg and Ardrig with them into the fastness of the forest, to a cavern into which they cast them chained. After a while they drew them out again and into the presence of the Muredac. And the Muredac commanded: Seize that wise-mouthed fellow yonder, and bind him hand and foot on the left side and twist the end of the chain around that tall tree. Tie another chain around his right hand and right foot and twist it around this great tree. Then he commanded the hewers. Cut down the trees. Now when the first tree fell it tore and split Ardrig asunder and the half followed the tree in its fall, when the second was felled the other half was flung with it. And the Muredac kept Doeg looking on the perpetration of this infamous and unspeakable crime. After this murder the Muredac commanded aloud: Remove not the chains from the carrion, leave them as the signs of his captivity. But to Doeg he said: Get thee hence O sycophantic Doeg and relate in the hearing of Ullad and in the hearing of Errion too: Thus doth Muredac wipe from himself the shameful stigma placed on him by Seadna, so fell Seadna after a just reign in Ullad and in Errion of fifteen years. Seadna was truthful, learned, brave and just.

IX Book. I Chapter. The reign of Muredac as ardrig for one year from 471 to 470 B. C. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4291, under the name of Siomon Breac.)

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After this atrocious murder, Muredac went quickly to Teacmor Tabarta, and he broke into it by violence. While Seadna was still alive the curriers went through Errion summoning the general assembly to Teacmor Tabarta. Now on the designated day some of the princes and nobles of Gaalen and Mumain together with their kings were on Tabarta. But the princes, chieftains, ollavs, nor the tribunes of the people, from Ullad were not on hand, neither was the king nor nobles of Ultonnmact present.

All present entered the high-chamber and sat a while, the heralds of Gaalen came in and proclaimed: The throne of the Ardrig of Errion is empty. Every member of the assembly looked at each other in astonishment, and remained silent. Then Muredac arose, saying: Well now if every one of the race decline the throne of Errion, certainly Muredac the son of Aoda, of the line of Ermion, must sit Ardrig. But no tongue voiced its approval. He went forth indeed to Liafail, and the Ardcmr-fear of Gaalen placed the Eisaon on his brow and the royal robe on his shoulders, Muredac returned to the high-chamber and sat on the throne. Now in these same days the assembly of Ullad sat on the Bruiteine. And Doeg, the chieftain of Ardeas arose, saying: What if Cier, the son of Seadna, be elected king over Ullad? All the assembly answered: Yea, be it so: And Cier occupied the dias of the king. After he put on the Eisaon and the royal robe he said Doeg, the chieftain of Ardeas, has words of dreadful import for the ears of Ullad, that we have no time to mourn until we take vengeance. Then Doeg stood and told everything he saw in the order it transpired in the dense forest of Lurge. When Doeg finished the tale a mighty voice as if one, rent the bosom of the assembly: War, to war! The king replied: O most renowned nobles of Ullad, Yea, even so let there be war, for I think that if peace ever were guilty it would be in those days.

It is just that the children of the soil demand his life from

that murderer, as eric (penalty) for the blood of our father? O brave men of Ullad, array your comlanns for it is said that spotted Simon sits in Teacmor Tabarta. Will you suffer a fratricide and a murderer of Ardrig to dishonor the throne of Errion, drag the felon thence! O nobles, hurry to your Tanasteacs, prepare your comlanns without delay, for there will be neither festivity nor music, until we free the land from this ravening wolf. The ollavs gathered also from all the Mur-n-ollavs of Ullad, and elected Caban Ardollav in place of Beirid who was killed in the forest of Lurge, at this time the army of Ullad was mobilizing to march to Teacmor to chastize Muredac, and word came from Thorl, king of Ultonnmact, to Cier, saying: Simon Breac has demanded imperial tribute, but instead of taxes this is the reply Thorl made. It is to the king of Errion Thorl will pay tax, but certainly not to the Murderer of the Ardrig. The answer of Thorl enraged Muredac; and he swore to feed the Danaan to the fishes of the sea. Therefore what if Cier would march with the army of Ullad to the waters of the Aron in order to shut off Muredac's road? Cier returned word to Thorl it shall be even so. Cier likewise sent certain knowledge by hand of a trusty messenger to Duac, the prince of Mumain, and to Raoilt, the son of Feal, chieftain of Ib-Dronag, and to Alexander, chieftain of Cumar, saying: What time Simon Breac will command you to march forth your comlanns, be sure to go yourselves as Cinncomlanns (commanders) and O friend be silent. So Muredac sent curriers through Gaalen and Mumain, yea, even to Ullad, saying: Let the comlanns of warriors of the army of Errion be massed on Ce-iosiol in presence of Ardrig, for Ultonnmact has refused to pay tribute. Undoubtedly the cromfir of Ullad were inciting the Gaal against Cier, saying: Ah, those Danaan the (friends of the line of Er) know not Baal, the most high. They call on the spirits of the legion of Bathmon (Cathabatmon) i. e., of the deep. Alas, Alas! and the princes of Er sit with the ollavs, extinguishing the warrior spirit of Gaal. If his pretext be true, why didn't Cier take vengeance for the blood of his father before this? It is a full year now since the event transpired, no doubt he spent all the interval counselling with his wise men? Faugh! he marches out the army now, not to avenge the spirit of Seadna



his father, but to estop the Ardcios of Ardrig. But the Gaal would not listen to the words of the cromfir. The army of Ullad marched onward to Ultonnmact, it was on Magruna (the plain of Mystery) the armies of Ullad and Ultonnmact met, and they encamped together, but Muredac and the armies of Gaalen and Mumain were to the eastward of them. At midnight Duac and Raoilt came to the pavillion of Cier but they had no one else along, and Cier sat with them. At this time Baal was the fourth night in his house Sioca (January) and Baal riseth late to the sight of the children of Errion. The plain was like one great camp fire for the night was very cutting. Cier commanded the sentries to give the awakening blast so that the soldiers of the comlanns would be prepared to march at the first sight of Baal. But before the sentinels sounded the call, every comlann was ready, helmet on head, shield interlocked, and lance in rest for the charge, the eye of every common lancer was turned to Baal. As the first gleam fell from the face of Baal over the Plain of Magruna every ceancomlann of the army of Ullad drew his sword, and Cier raised his sword on high and swore: Before the fall of Baal's great light either Muredac or Cier will be with dead. And so swore the princes, and the entire army of Ullad that they would wreak vengeance and eric on Muredac for the death of Seadna. The army gave its terrific war-cry until the air trmebled again and they marched upon Muredac. Duac and Raoilt accompanied Cier at his right and left, the comlanns of Ullad were like a wind sweeping a valley, with every charge they cut to pieces the bravest and the fiercest bands that fought around Muredac. But Thorl and the Danaan fought like famished wolves, now in hottest fury of the battle when falann faced comlann Duac commanded his herald to proclaim with a great voice: What story of shame is this, that the Gaal of Errion befoul themselves by defending Muredac against the punishment for the blood of fratricide and murder which he shed upon the earth? Will the warriors of Errion assume to themselves the guilt of the atrocious crimes committed by Simon Breac? It was then the comlanns of Duac, Ib-Dronag and Cumar wheeled away from Muredac. When he heard the words he was enraged, and he came in view of Cier, but he dared not even to turn his eyes on Cier. And Cier sprung for



Muredac, but Duac and Raoilt restrained him, saying: By our heads, death on Magruna under the sword of Cier, would be too glorious a death for Simon Breac, the murderer of Seadna and Siorna? Let him be taken. So Raoilt the friend of Siorna, captured the Muredac, and bore him in manacles tripply bound to the tents of Thorl. Now the armies of Gaalen and Mumain broke and fled across the waters of the Seanaman and the army of Ullad pressed them sorely out of the land of Ultonnmact. Now they enclosed the Muredac with a great chest which they placed on a car and took him to the forest of Lurge. Now when Cier was about to return to Ullad, Raoilt asked him what disposition was to be made of the Muredac? Cier answered let him be incarcerated in the prison of Dunsoberce until the general-assembly of Errion convene in Teacmor Tabarta. So that the sentence of the law be read on his case according to usage. But Duac, Doeg, and Raoilt, conferred on the words of Cier and came to this resolve between them: Duac will say: If Cier would march at the head of his conquering comlanns, Duac, Doeg, and Raoilt would act as rear guards (*ceapcosantha*) to the hosts. And so it was. On the march every chieftain and ceancomlann was secretly informed of the resolve of the three, so that they and the nobles of Ultonnmact would assemble at a certain spot in the forest of Lurge, when they reached the forest of Lurge they took Muredac from his cage and cast him into the identical cavern in which he put Seadna. After a while they took him out again, and stood him in the presence of the men of Ullad and they formed into a circle around him and Duac said to Doeg, chieftain of Ardeas: O Doeg, look at this person, hast thou ever before seen this man? And if so, what hast thou seen him do? It was then Doeg repeated the words and the deeds of the Muredac when he tore Seadna asunder. When he finished, all said: Let the same law apply to his body, and the body of the Muredac was torn asunder exactly as he had torn the body of Seadna Ardrig. When they arrived in Dunsoberce and it was related to Cier how the career of the Muredac was terminated in the forest of Lurge. Grief came upon him, and he said: O alas! in tearing the body of the Muredac asunder, deplorable was the rent you made in the tract of the laws of Errion! Muredac was surnamed Siomon Breac

because he was in the prison of Teacmor Tabarta until the manacles left their lasting impress on him, and especially because he had stained his life by innumerable misdeeds.

O'Carroll History of Errion.

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IX. Book. II. Chapter. Reign of Duac for nine years from 470 to 451 B. C. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4297. Under the name Duac Fionn.)

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Now the general assembly of Errion sat in the high-chamber of Teacmor Tabarta. And they elected Duac, the son of Breasrig of Iber, as Ardrig over Errion. What time he had reigned one year Duac, king of Mumain died and when the assembly of Mumain convened on the Bruiteine they elected Daire, his son as king over Mumain. In the seventh year of Duac's reign Oilliol, king of Gaalen died, when the assembly of Gaalen convened on the Bruiteine they elected Muredac, son of Muredac Simon Breac, as king for Gaalen. When they assembled in Tabarta it was easy for all to perceive that they were filled with envy against Ardrig—one was jealous, the other thirsted for revenge. Duac knew well that his words were like a gust of wind in the ears of the pair. Nevertheless he had hopes in Cier and in the firendship of Thorl for Cier. Muredac unceasingly annoyed Fail, chieftain of Ib-Dronag, father of Raoilt and Raoilt himself on account of his affection for Siorna. He instigated Daire to place an indictment against Raoilt before the general assembly of Teacmor Tabarta. The cause dealt of certain horses and wolf dogs, and cloaks embroidered with refined gold, and a wonderful shield that was forged under the instruction of Feariris in the great armory among the mountains of Mumain. Daire alledged that he regarded them as priceless heirlooms, because they belonged to his father, and that Raoilt purloined them from his father's pavillion! Indeed the assembly marveled when they heard the indictment and the words Daire wondered. Then Ardrig said: O fellow princes, this is a strange indictment, because the steeds, wolf-dogs and robes were mine, and I presented them to Raoilt. They never were the property of Duac, king of Mumain. The shield likewise was made under the supervision of the master craftsman Feariris, but indeed for me, and it was

I who instructed Feariris to engrave and paint the likeness and arms of Raoilt on that shield as they are now. And shame fell on Muredac and Daire, because the assembly perceived then that a conspiracy existed between the two. They unceasingly harassed Duac, the Ardrig. In the ninth year of Duac's reign Muredac, king of Gaalen, summoned the princes and nobles to the Bruiteine to adjudicate an unpleasantness between the chieftains of Nagglen and Eudandair, but privately he instructed his trusty partisans: Come armed. Now when the assembly had disposed of the cause between the chieftains, he bade adieu to the chieftains of Cumar and Ib-Dronag, who departed immediately for their own country. Then Muredac arrayed the partisans who remained with him, and in full panoply they marched to Teacmor Tabarta. Notwithstanding that this was a very sudden surprisal, Ardrig massed his bodyguard and a few of the imperial soldiers (fir-Errion) into a little army, he did not shut himself up within the walls of Teacmor, but at the head of his comlann he marched forth against the king of Gaalen. As soon as he saw the enemy he double-quickened the march to meet them. As he drew up his heroic band on the banks of the Magnalbe to cross it, the flight of a mighty shower of arrows came from the army of Gaalen, one pierced his armour and transfixed his heart. Ardrig fell into the grasp of death. Muredac proceeded to the high-chamber and seized Teacmro Tabarta and held possession by armed force, an unlawful act.

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IX. Book. III. Chapter. Reign of Muredac, the son of Muredac Simon Breac, during five years 461 to 455 B. C. (See *Annals of the kingdom of Ireland* Vol. I, page 62. Under the name of Muredac Bolgrac.)

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Now Muredac, king of Gaalen sent swift messengers through Errion, saying: Let the general assembly convene immediately in the high-chamber of Teacmor Tabarta to elect an Ardrig, for Duac is dead. The princes and nobles of Gaalen were on Tabarta and they elected Muredac, king of Gaalen, Ardrig. But Cier remained in Ullad and Thorl in Ultonnmact. Cier did not amass properties and wealth, nor pile up casks of gold and silver in the royal treasure house, he wished rather to enrich the Gaal



than himself. Each year he made a royal progress through Tanasteac in Ullad appropriating the necessary expenses from the king's treasury. The Gaal increased greatly in every division of the kingdom. The soil teemed with fertility.

In the fourth year of Muredac's reign, Daire, king of Mumain, expired as he was exercising feats of horsemanship. When the assembly of Mumain met on the Bruiteine they elected Eunda, son of Duac, son of Elim, formerly Ardrig, as king over Mumain. Indeed it was not long until Muredac stirred up trouble and strife for Mumain, and made an irruption into the land with an armed force. When the two armies came face to face they fought with intrepidity, and terrific slaughter ensued, until Mueradc fell, then the army of Gaalen broke and fled precipitately for Gaalen. Five years was the time of Muredac's reign as Ardrig.

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IX. Book. IV. Chapter. Reign of Eunda, king of Mumain, five years from 455 to 450. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4308, under the name of Eunda Dearg, Also Ogigia, II. div. C. 33.)

After the death of Muredac in the battle of Ardbruisge, the assembly of Gaalen came to the Bruiteine, and elected Congaal, Muredac's brother, as king over Gaalen. And when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, Eunda, king of Mumain, was elected Ardrig over Errion, after completing the first session, the assembly went forth and the great portals of the high-chamber were closed, and they celebrated the feast of Teacmor, and the games of contest on the field of Tabarta. After the nine days of festivity, the assembly sat the second session. The book of Chronicles and the roll of the laws were opened and read publicly.

The heralds proclaimed: Stand any one on Tabarta demanding justice, but no voice answered. The assembly went forth each one dispersing to his own community. Now, the genius and spirit of Roiteasac were in Eunda, he passed most of his days among the mountains of Iber. He sent his laborers under experts, and they scrutinized and assayed every spot of the mountains and the bowels of the earth after gold, silver, copper,



and precious minerals. They discovered many veins of silver and copper. On a certain day as Eunda crossed a deep glen in the mountains he saw a great stag more beautiful and larger than usual seizing quickly a bow from the hands of one of his retainers he aimed and pierced the stag with the arrow and the great animal fell dead on the spot. It was a wonderful stag to behold. Now Eunda's mind was pleased with this feat, so he commanded his chief-artisans to melt ingots of silver into medals and to stamp the image of this stag on each of them as a memorial of the occurrence. The maidens of Mumain wear them as pendants to their neckchains and as ornamental pins. Now, after Eunda had reigned five years he died in his tent among the mountains of Mumain, and was buried there. His cairn was raised near the cairn of Roithesac. Eunda dwelt in Teacmor only while the general assembly was convened at Tabarta.

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## IX BOOK, IV CHAPTER.

REIGN OF LUGAD, FIVE YEARS, FROM 450 TO 445 B.C.

(See Annals of the Kingdom of Ireland,  
Vol. I, Page 64. Age of World 4320. Under the name  
Lugad Iardonn.)

When the assembly of Mumain came to the Bruiteine, they elected Lugad Eunda's brother to the throne of Mumain. At this same juncture swift curriers went through Errion summoning kings, princes, chieftains, ollavs, and tribunes of the people to Teacmor Tabarta saying: The throne of Ardrig is empty. The general assembly met seasonably on the day designated, and as they sat the first session they elected Lugad king of Mumain Ardrig over Errion and Lugad arose and said: Fellow rulers of Errion I am deeply thankful for the title of Ardrig you have bestowed on me, make it welcome and increase its dignity by fulfilling all requirements to preserve the peace of Errion. Lugad loves peace in the first place because it is beneficial for the children of the soil, for under its benign influence the Gaal increases to the fullest extent and the soil yields the richness of its fruits and harvests. Lugad loves peace in the second place, because it is only in times of peace that the unfinished works

of Eunda may be successfully prosecuted, the project is pleasing to me, and I think profitable to the interests of the Gaal of Errion. In these days the kingdom of Ullad enjoyed profound peace. After a reign of twenty-four years Cier expired. The news of Cier's death came to Lugad and the general assembly when they sat the first session in the high-chamber in Teacmor, and Ardrig arose and said: What if the words of the book of Chronicles, and the tract of the laws of Errion be read? And so it was. Then the heralds proclaimed aloud: Stand any one on Tabarta demanding justice? But no voice answered. The assembly went forth, and the portals of the high-chamber were shut. But on this occasion they did not celebrate the feast of Teacmor in presence of Ardrig, nor the games of contest on the field of Tabarta, because Cier the king of Ullad lay in the unawakening sleep of death. When the assembly of Ullad convened on the Bruiteine, Fionn, the firstborn of Cier, was elected king in place of his father. On the twenty-eighth day after the death of Cier, Caban died, and at a conference of the ollavs, Dabair was elected Ardollav of Ullad. Now, it transpired in the fifth year of the reign of Lugad while he was on a tour of inspection of the mines in the midst of the mountains of Mumain, and the snow fell, and a driving wind blew so that the clear light of day was not above, there was no trace of road, pass or valley for the eye of the traveller. By cold and exposure Lugad and the greater part of his retinue perished smothered under the measureless drifts of snow.

The remainder who strove to extricate themselves were lost in the trackless mountains finding death by cold or hunger so that none survived to tell their story. Thus perished Lugad Ardrig in the great snow fall and blizzard among the mountains of Iber.

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## IX. BOOK, V. CHAPTER.

THE REIGN OF FIONN, THE SON OF CIER, SIXTEEN YEARS, FROM 445 TO 430 B. C.

(See Annals of the Kingdom of Ireland, Vol. I, Page 64. Age of the World, 4329, under the name of Fionn Siorlam.

Also the Annals of Clonmacnois.)

When that awful tempest subsided, for before in the memory of men, there was not such, a company of trackers went forth to search for the king and his retinue, they discovered his body and buried it where he died. When the assembly of Muamin convened on the Bruiteine they elected Eocaid, Lugad's brother, king for Mumain. The same time swift curriers went through Errion saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, meet in the high-chamber of Teacmor Tabarta for the throne of Ardrig is vacant. On the day of the convening of the general assembly in the high-chamber, Fionn was chosen Ardrig for Errion and Eocaid, king of Mumain, placed the Eisaon on his brow, and Thorl, king of Ultonnmact, the royal robe on his shoulders. They went forth to celebrate the great feast of Teacmor and the games of contest on the field of Tabarta. When the assembly sat the second session, there was no matter for adjudication, nor strife to settle, for the friendship of Thorl was cemented to the sons of Er, and peace reigned over all Errion, therefore after reading the writings according to usage, and after the interrogation by the heralds, the general assembly adjourned. Fionn appointed Cas, a prince of Er, as viceroy in Ullad, notwithstanding he visits Dunsoberce every year, and when Baal enters his house Iarsgith (July) he returns to Teacmor. In the sixth year of his reign as Ardrig, word came to him on Tabarta saying: The judges of Ullad according to the information received by Cas are trampling on justice. This is the reply Ardrig returned by the same currier: Let the princes, chieftains, ollavs, and the tribunes of the people stand on the Bruiteine of Ullad in presence of the king. And it was so. Now on the day assigned for the convention Fionn arose on the Bruiteine and said: O princes of Er and gentle rulers of Ullad, Fionn hath nothing to lay before your consideration, for the wreath of peace crowns Errion with happiness, but if perchance any other member of this assembly hath aught to disclose of interest to Ullad, if it please him, let him speak? The prince Cas replied: As soon as the writings are read Cas would speak. The tract of the law of Ullad was opened and read, and the writings of Eolus\* and the book of Chronicles. Then the king said: Since the day is declining now, let us go to Dunso-

\* This Eolus was deified among the Carthaginans and called Iolus (Rollin).



berce and taste of the fare that is ready awaiting us, tomorrow the writings of Eocaid Ollam Fodla will be read. In the hearing of the people. The following day the words were read, when finished the heralds read aloud: Stands any one on the Bruiteine of Ullad demanding justice? A voice was heard saying: Fuidir of the children of Bincoir in Ardtan hath words for the ear of the king. Therefore Fuidir was cited into the presence of the assembly and related his complaint:

Fuar, one of the judges of Ardtan, adjudged to Gleic two heifers and two sheep from the cattle of Fuidir and Fuidir was not cited into the presence of the jury to give answer at all, Fuar calls them eric? Therefore Fuidir made an appeal, and told the findings of Fuar to Ceudail the tribune over him, but Ceudail would not listen but turned him out saying: Does Fuidir believe that he knows the statutes of the law better than Fuar, the judge? So Gleic retains in his possession the cattle of Fuidir. Then, Siolac, the chief-judge of Dunsoberce, said: What saith Fuar to the words of Fuidir? Fuar trembled, his voice was broken and hoarse, his words dropped through his teeth, indeed he rendered a bad cause worse. In like manner Ceudail was cited into the presence, and he pretended that Fuidir's story was not true, but he was quickly put to shame before the assembly for the cause was clearly proven by the testimony of Tonngair and Loir. Then the assembly conferred, but no one raised his voice in behalf of Fuar and Ceudail. Scartan, one of the judges, arose, saying: Would the king suffer Scartan to speak? The king replied: Speak O Scartan. And he stood, saying: The land is defiled by this act, the case is as if blood was shed in murder, when the stranger receiving hospitality is nefariously slain under that roof! What if the goods of Fuar and Ceudail be appraised, and also the goods of Fuidir, and each one shall pay as fine four times as much as Fuar lost, and let their names be erased from the roll of the judges of Ullad? When Scartan had ended his talk the king arose, saying: O noble children of Ullad, it is Fuar and Ceudail who stand defiled, not the land of Ullad, for Ullad was not an accomplice with them? It is my opinion that Scartan will be well pleased with the words of the king: Let mercy walk with justice as a companion, Ceudail and Fuar transgressed the law, but has not Scartan



done the same? There is no statute of the law authorizing the words of Scartan any more than the acts of Ceudail and Fuar? What if Ceudail and Fuar sit no more on the chair of judgment, but let their name remain on the roll of judges together with the reason of their chastisement? It will be a memorial of the evil they did, and a pillar of fear to judges in the future? With that the king said: What if these men have done wrong, perhaps the complainant did wrong also, Fuar erred in the case, the cause should be re-examined in the land of Ardtan, so that justice be done between Gleic and Fuidir according to the text of the law. Scartan raised his voice saying: Great is the mercy of the king? Now scarcely had Scartan finished his words, when a voice was heard from the surrounding multitude, saying: Will the king listen to my words? Alas O king incline thy ear to the story of poor Eansa! When the words were brought to the king, he said: Let the sad tale be told, so Eansa came into the presence of the assembly, and in a sorrowful tone said: O king there stands here in your company and in the company of the great nobles of Ullad a man who turned the joy of the home of Bosluat to sorrow, Bosluat had three sons and two daughters, children of Eansa. Has not the king heard of Massa and Suilcana? The most beautiful maidens who live on the banks of the Duba under the hills of Baalan? Now Massa went with her father and mother to Gaalda in Magmor to arrange her espousals with Rolad, and she promised that she would go as the wife of Rolad to his dwelling at the coming of the next harvest. But as soon as word went forth that the pair were promised in marriage, not one but many tongues wagged in envy to stir up the mind and heart of either of them.

Now the story that Rolad was loving even to the deception of many other maidens. Again that Massa was sick by the love and preference she gave to Maranog. There lives now in the boundaries of Glenadun a man who whispered in the ears of Massaa proposition too unclean to mention. The face of the child reddened with shame. He likewise spoke of the danger that would surround us if Rolad should marry the maiden. Bosluat knew no danger nor fear as he had done no evil. In those days we had goods and possessions in plenty, and abundance to share with the stranger and the traveller, but after a little

we began to lose our cattle; our sons kept watch, and tracked the thief, it was a neighbor, we lodged a complaint against this thief before a judge, who was likewise our neighbor. We told him what happened, and Bosluat requested that he would examine the cause, but he remained deaf to our request. A cow and some sheep and a kid strayed on to our pastures, immediately this judge summoned Bosluat before him to answer for this? Bosluat came and he answered: They strayed on to my land, he called no jury for he said: I hold enlarged powers even from the king. I say, and I execute ———. If we go before this judge with a complaint he will not hear us, but if any one complain against us he listens as though he had a hundred ears, he pronounces the fine against us as with a hundred tongues. In adjudicating our case he does everything alone, there is no jury, none only Bosluat, or a friend or perhaps the one making the charge. This judge has done us injustice and injury in every possible manner, therefore we are now poor, yea very poor. Slim is our store and our money, and all this persecution has resulted because Massa would not surrender her love and her chastity to this adulterous judge! That judge now stands in the presence of the king and Scartan is his name! Then Siolac, the chief judge of Dunsoberce, said: Who shall bear testimony to the complaint of Eansa? Eansa answered: If Tul were summoned. When Tul responded to the call of the heralds Scartan said in a woe begon manner, Alas O king, Scartan is ill, if you please give him leave to retire and he went out, and the assembly marveled. When a more than sufficient time had passed, nevertheless no one spoke a word. Each remained silent fearing to speak, as they recollected the words Scartan poured forth against Fuar and Ceudail. After a while Siolac arose, saying: Will the captors proceed after Scartan, or will Tul speak? But the king answered:

Eocaid Ollav Fodla in whose spirit I live, gave a law to Errion. In the tract of that law these words are written: Render judgment against no man in his absence. Does not Siolac, head of the judges, read the law diligently, or has he forgotten so soon? According to law every tongue must be silent in Scartan's cause while he is not in hearing. Bring him in. While the assembly stood on the Bruiteine Fionn explained to them

the lesson of science, and he lifted up his voice against the judges, saying: Alas, the pity of the case? How quickly one spies out the fault of another though it be no larger than the atom that floats in the bright rays of Baal; but will not advert to his own guilt, though it be large as a mountain on the plain, or red as a blazing fire on the summit of a mountain at night? Fear and mistrust disturbs my mind when I contemplate the day that the children of Errion will complacently accept the word of the judge in place of the sentence of the law. While Fionn yet spoke they conducted Scartan in, it was already late, the day declined, the king said: Perhaps Scartan is not prepared fully to answer? What if he stay with his friends until morning, and present himself, with his witnesses?

The following day when the assembly convened on the Bruiteine, Siolac stood saying: Answer O Scartan shall Tul speak? Scartan whispered to one of his companions: Let Tul keep his knowledge to himself. Then the king arose, saying: True there is no sentence in the tract of the law pertaining to the guilt and injustice of the judge. For that reason O gentle sons of Ullad, what if a judge profanes the word of the law and the indictment be proved, that he repay nine times the price of the damage he has done as a fine? The assembly answered: Yea, let it be so. If the chief judge does evil in a cause or turns his ear from a complaint, let his fine be fifteen times to the one suffering the injustice, and the judge doing the injustice will not sit as judge for the future? All answered Yea be it so, and so it was, the words were written as an amendment to the tract of the laws of Ullad. It was then that Fionn, king of Ullad, raised his voice aloud, saying: While the spirit of Eocaid Ollav Fodla is in the heart of the king, the princes, and the nobles of Ullad, the left hand of the law will be stretched out as a shield to protect the weak, and the strong right arm of the law will chastise and smite the proud lawbreaker. The king then said to Eansa: O Eansa, thou hast done well, go to Dunsoberce and she went. In Dunsoberce the king said to Eansa: How much did you lose by this system of injustice? But Eansa answered: What doth our loss signify when the king hath justified us and our claim in presence of the children of the soil! The king inquired: Has Rolad taken Massa as wife?



Eansa answered: Yes, Massa lives now in the tents of Rolad since Cruinnugad (September) last. And Fionn ordered the chief herdsman to send to Bosluat from the royal herds: Ten heifers, ten sheep, and ten she goats as a gift. Eansa returned home filled with joy. Now Fionn instructed Cas to keep his ears attentive to the complaints of the people. After that he set out for Teacmor. In the ninth year of his reign Ardrig went to Ultonnmact to visit Thorl the king, who laid in bed sick and aged, and Fionn dwelt in Cruacan to comfort Thorl, but he did not mingle nor go near the relatives of the king nor the nobles of Ultonnmact lest he should cause jealousy. He did not return to Teacmor for a month, until Thorl died, and Fionn mourned him. In the fifteenth year of Fionn's reign Congaal, king of Gaalen died, and when the assembly of Gaalen convened, they elected Eocaid, son of Congaal, king for Gaalen in place of his father. In this year what time Baal was in his house Blath, in its second division, there came a big fleet of the buyers of Feine, (Phoenician merchants) hove into the ship port of Inbior Colba, more than a hundred Leabairraon (one row of oars) ships, and two hundred freight ships laden with stores and valuables gathered from every division of the world. Now when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, the dias of the king of Ultonnmact behind the throne of Ardrig was vacant for they had not yet chosen one in place of Thorl. After the assembly had completed the first session, they went forth and the great portals of the high-chamber were closed. They celebrated the feast of Teacmor, and the games of contest on the field of Tabarta. Just prior to the games of Eactra a company of the buyers of Feine arrived on the campus of Tabarta. Ardrig gave them leave to announce publicly through the heralds: Know ye champions of Errion, bravest of heart, and highest of renown, the buyers of Feine promise as a prize, a wartop (helmet) of gleaming bronze with waving crest, a suit of armor, a shield, a sword, and lance, valued at a hundred cumails of silver- or twenty engraved pieces of gold, to any champion of Errion sufficiently strong of arm to pierce the mail (luireac) with an arrow, or the shield with the hurled spear or lance thrust, they will be hung up for trial. But indeed no champion won the prize, for no strong champion with



his most terrific effort could bite into them. Then it was that the chief of the buyers of Feine came to Ardrig, and bowing his head and countenance to the ground, he presented to him the prize that no champion could win, saying; it is fit for the Ardrig. Now it transpired when they saw the goodness and the hardness of the arms and the armour, the kings, princes, chieftains, tribunes of the people, and every strong champion, whose means allowed, purchased suits of armour, helmets, shields, and arms, moreover the buyers of Feine demonstrated to each purchaser the manner and mode in which he would receive neither shock nor hurt from the heaviest blow when wearing the armor they sold them, if they would place under the armor a thick padding of drycurled wool. After the nine days. The assembly sat the second session, and Fionn ordered the writings to be read according to usage. And it was so. The heralds proclaimed: Stands any one on Tabarta demanding justice? No voice answered. Ardrig set out for Dunsoberce. He was stricken with pains in his feet, Fillian, the king's chief physician, advised the frequent saltwater baths. Fionn followed Fillian's orders, nevertheless the ailment progressed until the king died. He ruled Ardrig sixteen years. Fionn, king of Ullad and Ardrig, was sur-named "Siorlam." Because his arms were longer than any man living in his time. All Ullad mourned deeply after Fionn.

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IX. Book. VI. Chapter. Reign of Eocaid twelve years from 430 to 418 B. C. (See Annals of the kingdom of Ireland Vol I, page 64. Age of the world 4345. Under the name Eocaid Uirceas. Also Annals of Clonmacnois.)

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Now after the death of Fionn, the assembly of Ullad convened on the Bruiteine and they elected Ruaidruide, son of Cier, and brother of Fionn as king over Ullad. At this same juncture, the swift curriers went forth through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people assemble without delay in the high-chamber of Teacmor Tabarta for the throne of Ardrig is vacant. When the general assembly sat the first session they elected Eocaid king of Mumain, Ardrig. He did not go forth to Liafail. Ruadruide, king of Ullad, placed the Eisaon on his brow, and Eocaid, king of Gaalen, the royal

robe on his shoulders. According to usage they celebrated the feast of Teacmor and the games of contest on the field of Tabarta. When they sat in the second session the book of the Chronicles of Errion were read, and the tract of the law. When the heralds called out, no voice answered. Eocaid delights in navigation, he sailed with his fleet around Errion, having many of the princes and nobles of Mumain in his company.

Now when they came to the Foist, the port of Dunsoberce, Ruadruide called together the princes and nobles of Ullad, and they celebrated a great feast for a month in honor of Ardrig. Eocaid, king of Gaalen, passes the time in the chase and the stag-hunt, he gives no rest to the deer and wolves of Gaalen. Ruadruide's taste is for instructing the youth. He pays frequent visits to the Murnollams. Ruadruide walks in the footsteps of his race. Errion enjoys peace and prosperity. In the ninth year of Ruadruide's reign Dubar, the ardollam, died. At the conference of the ollams, Tuscar was chosen ardollam of Ullad.

Now when Eocaid, king of Mumain, had reigned twelve years Ardrig he died, and they constructed his cairn in Mumain.

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IX. Book. VII. Chapter. Reign of Eocaid Ardrig for five years from 418 to 413 B. C. (See Annals of kingdom of Ireland page 64. Age world 4361. Under name of Eocaid Fiadmuine. Reign of Lugad four years Ardrig from 413 to 409 B. C. Under the name "Lugad Lamdearg."

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After the death of Eocaod, king of Mumain Ardrig, the assembly of Mumain met on the Bruiteine and elected Lugad, son of Eocaid as king of Mumain in place of his father. When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta they elected Eocaid, king of Gaalen, Ardrig the first session, he went forth to Liafail and sat on it while the Ardromfear of Gaalen placed the Eisaon on his brow, and the royal robe on his shoulders. Then the assembly went forth and celebrated the feast of Teacmor and the games of contest on the field of Tabarta, now Eocaid appointed Connuig viceroy in Gaalen during the five years he ruled as Ardrig. Toward the end of the fifth year Eocaid was thrown from his horse near Buidecloc and died and they built his carn over the spot where

he was unhorsed. But it transpired that without a convention of the assembly of Gaalen on the Bruiteine, Connuig took the title of king of Gaalen by the advice of the cromfir.

When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, they elected Lugad, son of Lugad, king of Mumain, Ardrig over Errion. When the first session ended the assembly went forth and they celebrated the great feast of Teacmor, and the games of contest on the field of Tabarta. In the second session the book of Chronicles and the tract of the laws of Errion were read publicly, when finished the assembly adjourned each member going to the land of his dwelling. Now in the fourth year of his reign Lugad Ardrig expired. His carn is in Mumain. After the death of Lugad when the assembly convened on the Bruiteine, they elected Ard-fear (Arthur) son of Eocaid, king over Mumain.

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IX. Book. VIII. Chapter. Reign of Connuig king of Gaalen seven years from 409 to 402 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 64. Age of world 4357, under the name "The two sons of Congaal." Also Annals of Clonnacnois.)

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In these days Connuig sent swift curriers through Errion, saying: Let the kings, princes, chieftains, ollavs, and the tribunes of the Gaal convene without delay in the high-chamber of Teacmor Tabarta. The throne of Ardrig is vacant.

When the general assembly sat the first session Connuig was seated on the dias of the king of Gaalen. As soon as the heralds had proclaimed: The throne of Ardrig is vacant! Ruadruid, king of Ullad, arose saying: Fellow kings and highrulers of Errion, may it please you but Ruadruid, king of Ullad, would inquire: For what reason Connuig sits on the throne of the king of Gaalen? On the instant Connuig leaped to his feet, saying: Doth the king of Ullad covet to place a son of Seadna on the throne of Gaalen if Connuig should vacate it? Ruadruid answered: Gently now, O fair prince of Gaalen, No! no such thought entered the intellect of Ruadruid, but contrariwise if it be possible for Connuig to be elected king of Gaalen, the king of Ullad would say: O Connuig mayest thou enjoy victory, blessings and long life on thy throne. Notwithstanding Con-



nuig did not rise to assume his place among the princes of Gaalen. Then Ardfear, king of Mumain arose, questioning: O fellow kings and noble princes of Errion, was not Connuig elected according to the usual practice? Connuig still retaining the seat of the king of Gaalen, did not Connuig rule as king in Gaalen all the years that his brother Eocaid was Ardrig of Errion? But Ardfear said: Such a thing was neither permissible nor legal. Such a precedent shall not obtain. Murcad, the chieftain of Maglein, arose saying: The princes and nobles of Gaalen are present even here, what if he be elected even on Tabarta? To this Aod, the chieftain of Aoimag replied: Gently, I demand that the practice of Tanasteac be read aloud in the hearing of the assembly? Then Tuscar, the Ardollam, arose and read the text aloud: Every chief shall be elected on his own Bruiteine, and on the land of his dominions. Then Tornad, the chieftain of Ardeas, said: O sires, the law is explicit, and this hill of Tabarta has not pertained to Gaalen since the days of Eocaid Ollav Fodla. It is requisite that a king be elected in his native kingdom. Although I should rejoice to see Connuig even Ardrig if things should so incline, nevertheless I am opposed to him assuming the dias of the king of Gaalen until he is elected by the princes and nobles of Gaalen according to the usage of Tanasteac. For indeed well doth every child of the land know that peace and contentment obtained all the days of Eocaid while Connuig ruled all things excepting merely the title.

In order that peace and content still abide let Connuig walk according to the practice of Tanasteac. Then Ruadruid, king of Ullad, said: The Bruiteine of Gaalen is not far distant, we of Ullad will stay in our tents about Tabarta until our brothers return? Ardfear, the king of Mumain, spoke in like tenor. Then Connuig arose saying: Be it so. The following day the princes and nobles of Gaalen went to Magnas, and sitting as the assembly of Gaalen on the Bruiteine they elected Connuig as king over Gaalen, and returned to Tabarta. Ruadruid made a feast for him and for all the assembled multitudes at a distance from Tabarta on the highway leading to the Bruiteine of Gaalen. For Ruadruid said to me. Tuscar: The eyes of the children of Muredac is evil to the sons of Seadna. If we hold the feast on



Tabarta the murmurs of the tongue would be worse than the jealousy of the mind. All hearts were joyous. The following day the assembly sat in the high-chamber of Teacmor, and the heralds proclaimed: The throne of Errion is empty. Then Ruadruid, king of Ullad said: What if Connuig, king of Gaalen, be Ardrig? All raised their right hands. Connuig and the princes of Gaalen, and Ardfear and the princes of Mumain went forth to Liafail, and the Ardromfear seated him on it and placed the Eisaon on his brow, Ardfear, king of Mumain, placed the royal robe on his shoulders. They returned to the high-chamber, and adjourned to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. Afterward they completed the second session according to the usage. Peace and prosperity did abide in Errion all the days of Connuig.

In the seventh year of his reign Ardrig went to the chase and stag-hunting to the dark valleys of Earb. Now it chanced that a magnificent stag broke through the circle formed by the hunters, and Connuig and his hunters followed him that day and on the following day the great animal came to bay in the middle of a pool of water, and Connuig grasped a spear from the hands of one of his retinue, but the attendants thought to hinder him, when Ardrig answered. Doth fear pertain to a son of Errion? As he raised his arm to give the great stag his finishing stroke, like a bolt of lightning he charged and pierced Connuig through the heart. His carn was made along the waters. There was much weeping and sincere lamentation after Connuig for he was well beloved by the children of the land. The time of Connuig's rule over Errion was seven years complete. His immense carn is called: The tomb of the fearless king.

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IX. Book, IX. Chapter. The reign of Ardfear (Arthur) six years, 402 to 396 B. C. And the reign of Oilliol nine years, 396 to 387 B. C. (See Annals of kingdom of Ireland Vol I. Page 64. Under the name Airt.)

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Now after the death of Connuig, who was king of Gaalen and Ardrig, the assembly of Gaalen convened at the Bruiteine on Magnas, they elected Muredac the son of Eocaid quondam Ard-

rig, king over Gaalen. Carriers went through Errion summoning kings, princes, chieftains, ollavs, and tribunes of the people to Teacmor Tabarta without delay: For the throne of Ardrig is vacant. They came seasonably. At the first session of the general assembly they elected Ardfear king of Mumain as Ardrig. He did not go out to Liafail, Ruadruide, king of Ullad, placed the Eisaon on his brow, and Fead, the son of Lorc, prince of Ib-Lugad, spread the royal robe on his shoulders. Completing the first session, they adjourned and the great portals of the high-chamber were shut. Now before they began to celebrate the feast of Teacmor, or the games of contest on the field of Tabarta, the heralds proclaimed: If it appeareth well to the king and nobles and fair ladies of Ullad, and to the king and nobles and the fair ladies of Gaalen, and to the king and nobles and fair ladies of Ultonnmact, Ardrig would extend the nine days of the festivity to seven and twenty, so that there would be ample time to accord fair trial to the hosts who have come from all quarters of the world? All sent special messengers to him, saying: Yes it is most pleasing to us. All hearts were full of joy. Indeed innumerable were the multitudes surrounding Tabarta. Besides the contestants, champions, athletes, companies, musicians, warriors, and Corybanyes (curad-bin- t-aos). When the general assembly met in the second session the writings were read according to usage. Then the heralds called aloud: Stands any one on Tabarta demanding justice? But no voice answered. In the second year of the reign of Ardfear, Ruadruide king of Ullad died, after a reign of twenty years. When the Assembly of Ullad convened on the Bruiteine they elected Fiaca, the son of Ruadruide, king over Ullad. In the sixth year of his reign Ardfear died. When the assembly of Mumain convened on the Bruiteine, they elected Oilliol, the brother of Ardfear, as king of Mumain. Oilliol was likewise elected Ardrig on Tabarta. Oilliol Ardrig commanded the esteem and love of every kingdom of Errion, and so deeply established was peace and contentment in the land, that there was neither revolt nor crime to be adjudicated any of the three times which the general assembly convened on Tabarta! In the ninth year of his reign Oilliol expired.

IX. Book. X. Chapter. Reign of Eocaid, son of Ardfear, seven years from 387 to 380 B. C. (See Annals of the Kingdom of Ireland Vol. I. Page 66. Age of world 4416.)

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Now after the death and interment of Oilliol the worthy Ardrig, the princes and nobles of Mumain gathered on the Bruiteine and they elected Eocaid, son of Ardfear, king of Mumain.

This same time there went out to every Tanasteac of Errion swift carriers saying: Without delay let the kings, princes, chieftains, ollams, and tribunes of the people assemble in the high-chamber of Teacmor Tabarta, for the throne of Errion is empty. The general assembly convened seasonably. Tuscar the Ardollam arose saying: The throne of Errion is vacant. Then Fiaca, king of Ullad arose and said: O fellow princes, and free children of Errion, while Ardfear ruled over Errion peace was in the land for Ardfear was noble minded, merciful, and just, and under Oilliol, Ardfear's brother, that peace increased and widened until peace bloomed through every kingdom of Errion! In his days hand in hand came peace, wisdom, plenty, happiness, fame, and goodness over all the land, on account of all these fortunate things, what if Eocaid, the son of Ardfear, sit on the throne of Errion so that the peace and happiness of the days of Ardfear and Oilliol may still illustrate and illumine the fortunate land of Errion? Eocaid was elected unanimously. But he did not go forth to Liafail, Fiaca placed the Eisaon on his brow, and Fead, the son of Fead, prince of Ib-Lugad laid the royal robe on his shoulders, terminating as usual they went forth, and celebrated with enthusiasm the feast of Teacmor, and the games of contest on the field of Tabarta. No one stood on Tabarta demanding justice when the heralds called. In the third year of the reign of Eocaid, Tuscar the Ardollam of Ullad died. The ollams held a conference from all the Mur-n-ollams of Ullad, and elected Tinne Ardollam. After ruling over Ullad sixteen years Fiaca expired, and they buried him in cluaneac and there they constructed him a cairn, great and wonderful above him. Great lamentation burst forth in Ullad at his demise, for he was beloved by the children of the land.

When the assembly of Ullad met on the Bruiteine they elected Airgeadmor, son of Fiaca, king over Ullad. When



Eocaid had ruled seven years Ardrig he expired and his cairn rises in Mumain alongside the cairns of Ardfeair and Oilliol.

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IX. Book. XI. Chapter. Reign of Airgeadmor son of Fiaca thirty years from 380 to 350 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 66. Age of world 4423. Also Lynch.)

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Now at the decease of Eocaid the swift carriers went forth through Errion saying: Let the general assembly of Errion convene on Tabarta without delay for the throne of Ardrig is empty, and as Baal entered the second division of his house Iarsgith, the general assembly was in session in the high-chamber of Teacmor Tabarta. At this juncture also Daire the son of Oilliol was elected king in Mumain. In the first session Tinne, the Ardollav, arose saying: The throne of Errion is vacant. Then arose Daire, the king of Mumain, saying: O fellow rulers of Errion, what if Airgeadmor, the son of Fiaca, king of Ullad, the munificent, the gentle son of the mighty race of Er, sit Ardrig? Every member raised the right hand.

Airgeadmor (great silver) did not go forth to Liafail, Daire, king of Mumain, placed the Eisaon on his brow, and the king of Gaalen spread the royal robe on his shoulders. Airgeadmor sat on the throne, and ordered that the writings of Eolus be read publicly and the book of Chronicles of Gaalag, and on finishing, Aongais (Aeneas) the chieftain of Earb arose saying: When the general assembly sits the second session Aongais has a question to ask which pertains to the affairs of Errion. So the assembly adjourned, the portals of the high-chambers were closed, then they celebrated the great feast of Teacmor, and the games of contest on the field of Tabarta. As soon as the general assembly convened the second session, Aongais the chieftain of Earb arose saying: It is said: That Rang the king of Ultonnmact has set forth with a heavy fleet to the eastern world even to the Tyrrhenian sea to act in concert with the crew of pirates who seize spoils from every sea; as you see the place of the king of Ultonnmact is empty behind the throne?

Does not the law of Errion forbid her princes to go forth from their country even to seek fame in honorable battles? Is it right or just that these houseless boors should sit in the



high-chamber of Teacmor Tabarta, while their king, such a king as he is, is sailing as a sea giant over the waters? Is it not meet that his housesless boors be in his company murdering and taking booty from the merchants, and every ship whose crew is weak enough to suit the prowess of hulking brutes? Therefore what if we expell the Danaan forever from the high-chamber of Teacmor Tabarta? Immediately Forb, one of the eight members of the Danaan leaped to his feet, and answered with a scowl and a voice hoarse with wrath: Aongais, the chieftain of Earb, lies—, and if he uttered his insulting address in the field of Liugne or Dallan, I would give his blood as food to the wild cats. A murmur ran through the high-chamber, immediately the princes and nobles of Gaalen were on their feet. Ardrig said: Abide gentle nobles, it is not the custom to answer the anger of the weak, with violence in the high-chamber of Teacmor. They sat, and the king of Gaalen arose saying: O fellow rulers and free sons of Errion, if the story be true which Aongais, the chieftain of Earb has heard, it is a grave indictment. What if the cause be investigated? But Aod, the son of Cas, chieftain of Iargaal, arose and said: What if Orc, the chieftain of Corran, would speak? Arising, Orc said: O high-princes of Errion, since the days of Eocaid Ollav Fodla, the Danaan came into the high-chamber of Teacmor Tabarta as brothers, and sat among the princes of Errion doing counsel and raising their hands. During that time the hand of the Danaan's friendship was without treachery. If perchance Forb was angry and quickworded against the ugly accusation charged against his race, is it just on that account that every good deed done by the Danaan from the beginning should be forgotten? Every one knows the deceit and subterfuge of the cromfir? Is it possible for the Danaan to stand in the face of the jealousy of the cromfir? By all the spirits in the legion of Bothmion they cannot! Was it possible for Ardrig Eocaid Ollav Fodla, or was it possible for Tigernmas? Is it possible for the king of Iber? The race of Iolair alone stands with them because they are tools in their hands! If the merchants of Feine whisper a word in the ears of the cromfir of Gaalen calumniating the king: He sailed away to the eastern world a sea giant, who shall testify? Will the cromfir send their god Mercury (sea-currier) to trace

him? Orc declares Rang was absent when word summoning him to Tabarta came, for he knew not that Ardrig was dead. For we have no oracular god like the cromfirs' god Ana, it is also quite a while since the Ardromfear took our Stanclidden from us? Had Rang known the assembly was to sit undoubtedly he would be here. When Orc concluded some voices were heard: If Ardrig would speak? Ardrig said: It is written in the tract of the law of Errion: Let every tongue be silent in presence of the judge while accused is absent. Rang is not present. Ardrig says: Let the law of Errion prevail. Then the tract of the laws of Errion and the book of Chronicles were read, and the heralds called aloud: Stands any one on Tabarta demanding justice? But no voice answered. The general assembly went forth and dispersed to the lands of their dwellings. In the second year of Airgeadmor's reign the king of Gaalen died. As the assembly of Gaalen gathered on the Bruiteine at Magnas they elected Fiaca, the son, to succeed the father as king of Gaalen. In the fifth year of the reign of Airgeadmor, he dispatched the swift curriers through Errion saying: When Baal enters the first division of Iarsgith what time the fires will blaze on the raths of Errion, let the kings, princes, chieftains, ollavs, and tribunes of the people, assemble in the high-chamber of Teacmor Tabarta in presence of Ardrig. During the first session Airgeadmor arose saying: O most noble fellow-rulers, peace and content reigns in Errion, we have assembled to fulfill our practices by celebrating the feast of Teacmor and the games on Tabarta. Now it transpired that after the reading of the writings Tinne, the Ardollam, fell ill, and died in the fifth year of the reign of Airgeadmor. The heralds called publicly: Stands any one on Tabarta demanding justice? No voice answered. When the general assembly adjourned, Airgeadmor set out for Ullad, and he invited the princes, chieftains, ollavs, and tribunes of the people as well as the judges to meet him on the Bruiteine of Ullad. When the assembly convened Airgeadmor seated his brother Ardfeair as viceroy over Ullad. At this same juncture the ollavs held a conference, and they elected Docta in the place of Tinne as Ardollam of Ullad. Now in those days there were not among all the sons of Errion any more handsome of face nor more graceful of figure than Airgeadmor,

for skill and dexterity in arms he had no equal in all the land. He not alone liked the chase, the dance, music and heroic deeds, but was also a refined conversationalist, wise in council, so patient to hear, and when he spoke his countenance was serene and full of light, his words were words of wisdom, when he refused, his denial was gentle and princely.

For these reasons the cromfir were led to believe it possible to incline Airgeadmor to their party interests for his voice was always so gentle. It happened in the seventh year of the reign of Airgeadmor when he came to Ullad, that Toil one of the cromfir who aspired to the title of Ardcromfear which he hoped to gain by the influence of Ardrig. With that he hoped to retain Airgeadmor by the love and beauty of his daughter Cara. One of the most beautiful maidens in all Ullad. On a certain day when the king was at the tents of Aod, the chieftain of Maginse Toill came and the maiden with him. And it is alledged that he received no invitation. What time Airgeadmor returned to Dunsoberce, Toill also stood in his presence holding the hand of Cara, his daughter, in his, they made a long sojourn day and night in Dunsoberce, and when Toill returned to the land of his dwelling he did not take the maiden with him but left her with a woman of his kindred who dwelt in proximity to Dunsoberce. The time these things occurred I, Docta, was staying in the Mur-n-ollam of Dunsoberce, and a message came to me with words from the king saying: Let Docta advance to Dunsoberce, and immediately I came into the presence of the king, and I found there in his company Ardfear, the prince and Gaalar, the chief judge. And the tract of the law of Errion was open, and the writings of Eocaid Ollav Fodla was spread out, Airgeadmor said: It would be well that Docta and Gaalar should be acquainted that Toill, one of the cromfir, was here with me, saying: Undoubtedly the nine laws of the nine cromfir from the beginning were at first in the roll of the laws of Errion, and on the roll of the laws of Ullad, yea even at the head of the chapter. But the ollavs threatened Cairbre when he dwelt in the Mur-n-ollam of Dunsoberce, yea even after he abdicated the kingdom in favor of Oilliol Boirngneat, in his old age when he was at the point of death, that he would suffer the nine laws to be erased from the head of the roll! Toill said likewise: If the



king would restore the nine laws to the place they held in the days of Eocaid the father of Cairbre?

Examine the tract of the laws, and the writings of Eocaid and see if the words of Toill be true? The writings were scrutinized letter by letter and word by word, but indeed there was no letter nor no word erased. Then the king said, when I shall have set out for Teacmor let Ardfear call Toill of the cromfir, and show him the tract of the laws and the writings of Eocaid in presence of Docta and Gaalar. O Ardfear thou wilt say to Toill: There is no place on the roll of the laws of Ullad for anyones desires, and nothing has been erased therefrom. Ardfear did as the king commanded. Toill's anger blazed forth and many a question he put regarding Baal. Indeed his words were like the words of one raving. He put the same question and the same words frequently, and he spoke as a person having power saying: Is thy opinion O Ardfear that Baal did not give the nine laws to the nine cromfir in the beginning? Ardfear answered him: I ask you: Has Baal spoken to Toill at any time? Toill said He has not for the book of Baal is closed forever! But if he should speak none but the cromfir would understand his words. Whether the words were true or false they cannot be verified now, this is not the first time Ardfear has heard the words spoken by Toill. But every time my mind reverts to them the counsel of my intellect casts them out as the crafty schemes of the cromfir for binding down the Gaal.

So Toill departed in anger and set out for Teacmor and Cara his daughter in company with him. They stood in presence of Ardrig, and Toill dwelt in the king's pavillion on Tavarta. After a time they returned to Toill's home in the king's chariot, and Cara brought forth a male child, and Toill waxed immensely rich in flocks and herds and valuables and treasures of all kinds. Cara also retained in a splendor befitting the mother of a king's child. Now in those days it happened that Eneige the Ard-cromfir died, immediately Toill came to the king saying: I wish to be elected Ard-cromfir? But Airgeadmor answered: Let Toill draw from the wealth and treasures of Airgeadmor to his hearts content, and he is welcome, but regarding affairs pertaining to the office of Ardrig of Errion, every tongue must be silent. Notwithstanding Toill ceased not his importunities, until he wearied



the king, on this account he did not permit Cara to come into his presence any more. Now in the twelfth year of the reign of Airgeadmor Daire, king of Mumain, and Fiaca, king of Gaalen, made a covenant of revolt and conspiracy against Ardrig, they began to prepare their comlanns, the same time Ardrig sent a message to Dromt, king of Ultonnmact, saying: Let Dromt march with the strength of his army across the waters of Athluan (Athlone). Airgeadmor marched with the Army of Ullad to the south, and met the auxiliary army of the Danaan under the hill of Crocain from the west. When Ardrig ascertained that the armies of Mumain had made a junction and lay encamped at the source of the Buideaman in the plain of Oris, he sent Meorlaoc, chieftain of Glenadun, with heralds saying: What meaneth this great gathering of the warriors of the land? Must the blood of the Gaal be shed again? Daire, the king of Mumain, answered: O knight of Glenadun, we wish only to awaken the tune of the song for the harp of the king. Now there was not in all Errion the equal of Airgeadmor to bring forth the music of the harp. Maerlaoc answered: If the groans of those falling in slaughter be music to the ears of Daire it would be just if he shared that music first himself? But lo, before Airgeadmor and his armies came in view, Fiaca and the army of Gaalen wheeled about and marched away, when Daire saw this he marched in all haste to Mumain, and Ardrig followed his march, but the army of Mumain made neither delay nor stop, until they came to the plains of Athdair, and on the hills Daire arrayed his army in the form of battle. Then Ardrig commanded the heralds: Proclaim in the hearing of Daire king of Mumain: Ardrig is passing over the crest of Athdair, let no one hinder his passage. The battle began nor had it continued long when Daire fell by a stone from one of the slingers. Lugad, son of Daire, a lad of sixteen who came with some companions when he heard his father was in Athdair was fighting bravely at his father's side. Now when Daire fell his army broke from the brunt of the fight, but the prince Lugad threw himself over the body of his father, and was captured and taken to Ardrig, but Airgeadmor spoke kindly to him. The youth besought Ardrig's permission to construct a cairn over his father? Airgeadmor answered: Go, my child, and I will assist. So Daire's cairn

was made on the spot in which he fell. The bards were chanting the death-song of Daire. And Airgeadmor awakened his harp in unison with the minstrels of Mumain, and bands of maidens and matrons mourned over Daire. Airgeadmor laid aside his harp, and standing between Lugad and Cobtac, Daire's brother, he began the war-song of the king. He mourned Daire the flower of Mumain saying: It is meet and lawful to praise the brave warrior when his ear hears not, for that reason Airgeadmor, the son of Er, will celebrate the glorious prowess of Daire, the son of Iber. But Airgeadmor will be silent in regard to Fiaca, king of Gaalen, because his ear doth not listen. Cobtac and Lugad and the nobles of Mumain returned with Airgeadmor to his tents. When Airgeadmor set out for Teacmor he presented Ainluat his horse the best of all king's horses to Lugad, and embraced him and gave him the hand of friendship. Ceath, the brother of Dromth, led the army of the Danaan back to Ultonnmact, and Dromt accompanied Ardrig to Teacmor. Ardrig sent swift curriers through Errion saying: Let the kings, princes, chieftains, ollavs and the tribunes of the people assemble in the high-chamber of Teacmor without delay in the presence of Ardrig, but to Fiaca, king of Gaalen, he sent a certain message: Fiaca, king of Gaalen, will answer in the high-chamber of Teacmor Tabarta the reason he marched forth the army of Gaalen against Ardrig? At this time also the assembly of Mumain convened on the Bruiteine and elected Cobtac, the brother of Daire, king over Mumain. Now when the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, Ardrig arose and said: O most noble high-princes of Errion, after you have celebrated the great feast of Teacmor Ardrig has a word for the ear of Errion. When they had read the book of Chronicles of Gaalag and the writings of Eolus they went forth and celebrated the feast of Teacmor and the games of contest on the field of Tabarta. When the assembly sat the second session Ardrig arose before the assembly, saying: Fellow rulers and high nobles of Errion, this is the word of interest to you: Let Fiaca, king of Gaalen, answer the reason why he led his army against Ardrig?

Fiaca answered: In truth Daire came to Gaalen with a great and imposing force, and you understand there is no refusing

when such a one asks? As soon as Ardrig heard the excuse he gave it no credence, for he said: Were not Daire and Fiaca friendly? Therefore Airgeadmor said: Since Fiaca did not hinder the foot of Daire, but on the contrary marched as an auxiliary with him against Ardrig, by Baal let the general assembly of Errion weigh your excuse. Is it just that the Gaal shall be dragged from their peaceful pursuits without cause? Since it is not customary for the army of Ullad to drive off spoils. What if Fiaca, king of Gaalen, pay an eric (a fine for shedding blood) of a thousand cows? Fiaca arose quickly saying will not Mumain pay half that eric. Ardrig answered: Let every tongue be silent against Daire for he sleeps under his carn, he paid his life as his eric therefore hath Airgeadmor wept. Then the Ardollav repeated the words of Ardrig: What if Fiaca, king of Gaalen, pay an eric of a thousand cows?

The majority showed their right hands. It was so decreed. Now when the cattle were driven to the lands of Ardrig he inquired to whom did the cows belong? The herders answered they were assessed as a high-rent on the Gaal. Ardrig ordered: Drive back the cattle to the Gaal to whom they belong.

It is not just nor right that the Gaal should suffer a penalty for the king's crime. Let a thousand cows be taken from the herds of Fiaca, he it is who is guilty, his is the duty to pay eric. It was so. Ardrig ordered the herdsmen to drive the cattle to the lands of the king of Ultonnmact. He likewise sent an embassy to Dromt: The Danaan tastes the bitter cup of high-rent and tribute, it is well that he should sometimes taste the sweet cup of justice? After this Ardrig set out for Dunsoberce, and he summoned the assembly of Ullad to the Bruiteine, and every word of the story pertaining to Fiaca and Daire and the war they waged were read publicly, and the words of the tract of the law, and the book of Chronicles. When the heralds called: Stands any one on the Bruiteine of Ullad demanding justice? No voice answered. Then the great feast was prepared, and then the hunters came from every Tanasteac of Ullad, and the common soldiers of the comlanns and as the army stood in order, they began to mimic the acts of battle, and they made all their movements according to the rules of discipline written by Seadna on this head. It was a pleasing sight



to see the army ordered comlann by comlann, in act of halt and march, making the running charge, and the slow walk, all as one spear all as a wall, the swing as one, the array and the line of battle as instructs the tactic book of Seadna. When the festivities were over Airgeadmor returned to Teacmor. Ardfear rules in Ullad with truth and justice. Now certain information came to Ardrig saying: Fiaca incites Cobtaç to revolt, but Cobtaç hesitates. Ardrig held Errion in peace. Now in the twenty-second year of the reign of Airgeadmor Ardfear, the prince of Er expired, and Ullad mourned him.

Ardrig placed his son Badorn as viceroy in Ullad. He commanded him: Arouse the spirit of the youth, keep the judge within the limits of the law, and the cromfir in their proper place. In the twenty-sixth year of the reign of Airgeadmor it transpired that Fiacà, king of Gaalen died, and when the assembly of Gaalen came on the Bruiteine they elected Duac, son of Fiaca, king over Gaalen, a month from that day Docta the Ardollav died, and when the ollams held conference they elected Aonract Ardollam of Ullad. In the twenty-eighth year of the reign of Airgeadmor Cobtaç, king of Mumain died, when the assembly of Mumain convened on the Bruiteine they elected Lugad, son of Daire, king over Mumain. In the twenty-ninth year of the reign of Airgeadmor, the swift curriers were dispatched through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people assemble when the fires shall blaze on the tops of the raths of Errion, in the high-chamber of Teacmor Tabarta in presence of Ardrig. When the general assembly sat the first session, Ardrig said: O most renowned fellow rulers Ardrig has no message for the ears of Errion save the joy for peace reigns over every Tanasteac of Errion. The writings of Eolus were read and the book of the Chronicles of Gaalag, they went forth to celebrate the feast of Teacmor and the games on the field of Tabarta. Indeed it was easily perceived that the minds of Duac and Lugad were against Ardrig, Lugad bestowed a racehorse on Ardrig but more in the nature of a payment for Ainluat than a token of good will for the hand and heart of Lugad were cold. When the general assembly had finished their sittings in the customary manner Ardrig set out for Dunsoberce.



He called the princes and nobles to him and spoke to them of the hatred of the children of Iolair against the children of Er on account of the Muredac. Though many princes of Iber are friendly on account of the love between Duac and Seadna, nevertheless the manner of the death of Daire renders Lugad frantic. Therefore it would be well if the chieftains become thoroughly conversant with the book of Seadna on the tactics and evolutions of war, that they exercise the comlanns of the common Gaal according to the very text of the words for ordering battle. After that Ardrig returned to Teacmor. It was now Lugad and Duac manifested their design for though the words of Duac were friendly, notwithstanding his heart was replete with treachery. The sound of the names of Muredac Simon Breac were yet in the ears of Duac. But Lugad was ready on account of the fall of his father to seek revenge. Now the time that the pair were smiling on Airgeadmor, they were in secret plotting a conspiracy against Ardrig. They thought to induce Dromt, king of Ultonnmact, to aid them, saying: O Dromt, if the Danaan were to follow Iber or Erimion as they do Er, Ultonnmact should be freer? But they could not prevail on Dromt. He related all to Ardrig up to this time they did no overt act. In those days it transpired that Ardrig went from Teacmor on a visit to mount Alta the fortress and dwelling of Erid, the brother of the chieftain of Ardeas, thence they went on a fishing excursion to the waters of the Ramar. A horseman riding full speed came saying: The army of Mumain led by Lugad are near Magnas the Bruiteine of Gaalen, and Duac is ordering for a joint march with him. Immediately Ardrig dispatched swift curriers to Dromt and Badorn, saying: Begin your march immediately for the confederated forces of Mumain and Gaalen are marching from Magnas on Teacmor. Then Ardrig massed the comlanns of Ullad which were near at hand, he heard at the same time that Lugad and Duac marched with the full strength of their armies, notwithstanding Ardrig set out against them, and as he came near the confluence of the Dubaman and the Ruideamar he saw the confederated forces of Mumain and Gaalen. Airgeadmor said: We will cross in view of their hosts. At this point of the day there was but little water in the river bed for the season of heat and drouth. Baal was in middle

day, for this reason Ardrig was arrayed in his helmet and lightest mail, his Eisaon and royal robes were in Teacmor. When Ardrig was crossing the stream in the view of the armies of Mumain and Gaalen they saw three columns of the Danaan and Geintir coming to the aid of Ardrig, immediately the army of Gaalen turned back for Duac mistook them for the brave handed comlanns of Ullad, but the army of Mumain stood arrayed in line of battle. After a while when Gaalen saw they were only the legions of the Danaan their spirit and bravery returned, and came back to line of battle with Mumain. Airgeadmor commanded the heralds: Ardrig marches to Teacmor let no one hinder his passage. Ardrig likewise ordered: Thus the battle shall be organized: The phalanx of Ullad will make its charge and mighty spear rush against Gaalen, but let the Danaan and Firgneath stand against Mumain, until Ullad will have routed Gaalen then they will come to your aid by a flank charge on the army of Mumain. With that the battle began, at the first charge Airgeadmor broke and routed the forces of Gaalen. But when Lugad and the forces of Mumain closed with the Danaan and Firgneath, the Firgneath fled at the first charge. But the Danaan indeed stood bravely, but the battle had the semblance of butchery and massacre, for the comlanns of Mumain faced and survived to cross the river! Then Lugad and his army closed with Ardrig and the comlann of Ullad, and they fought with bravery and order, and still the Army of Ullad and Badorn hove not in view. Towards the decline of the day Airgeadmor pierced by many wounds fell. As soon as Duac ascertained that Ardrig was dead, off he went to Teacmor and the army of Gaalen as escort, he entered the king's palace. But Lugad and the army of Mumain fought as long as the light illumined the plain. The following morning the hosts of Mumain repaired to Teacmor Tabarta. Now when Badorn arrived he found odd and seven thousand slain on the field, and many princes and cean-comlann, and brave champion besides Ardrig were among the dead, examining the bodies of the dead he perceived that the wounds were all on the front, but very few wounded in the back, therefore Badorn said What if this be a day of mourning for Errion, still it is a day glorious to the bravery of the soldiers of Ullad? So they dug seventy trenches one hundred feet long

each, and buried the bodies seven abreast, and constructed a mighty cairn over them as a tomb. Meilig the bard chanted their elegy, but Badorn awakened their battle song, and said: Let this cairn be called "Ardbreacean" forever! But they bore the weight of Airgeadmor to Dunsoberce. On the second day he met the comlanns of Ullad marching in force. As soon as they heard what had befallen they smote their breasts, and a murmur ran through the twenty comlanns, and the heads of the comlanns besought Badorn that he would construct Ardrig's cairn on the spot and lead the army to Teacmor Tabarta? But Badorn answered: O brave fellow soldiers, is not the seat of the king of Ullad, and the throne of Errion empty? It appeareth neither proper nor just to me that we should march hence to Teacmor, I do not think it well to be said: The children of Ullad tired of the weight of Airgeadmor, and buried him on the wayside to their homes! The commanders answered: Thou hast the truth O Badorn! They turned the signs of the comlanns and the Baldric (Baalbrath) of Ullad floating without word or noise except the command "to Dunsoberce" they marched. On either side of him marched his five sons the glory of Airgeadmor their father! They interred him in Cluaneac, in the fine meadow where Airgeadmor while living loved to view his horses at play and all Ullad awakened the death chant, and the Cincomlann intoned the battle-song calling him: "Airgeadmor the munificent, the brave!"

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## IX. BOOK, XII. CHAPTER.

### REIGN OF DUAC TEN YEARS, 350 TO 340 B. C.

(See Annals of the Kingdom of Ireland, Vol. I, Page 68. Age of World, 4463. Also Annals of Clonmacnois.)

Now the assembly of Ullad convened on the Bruiteine and they elected Badorn, the oldest son of Airgeadmor, as king over Ullad. When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, Duac king of Gaalen was chosen Ardrig. With that the wrath of Lugad blazed forth, and he related publicly in the hearing of the people that there was a covenant of conspiracy between himself and Duac like



this: That if earnest assistance be given to overthrow the children of Er, that Lugad and Duac would divide Errion between them. Now Duac never affirmed that the saying was false, nor that no such treaty was on foot. But he said: That Lugad did not render him effective aid. For this reason discord and enmity existed between Lugad and Duac all their days.

Ullad dwells in peace and content. All Badorn's thoughts and aspirations are about the welfare of Ullad, he confirms the spirit of the youth through all the land, and makes seasonable visits to the Mur-ollavs, he said it avails little that Eocaid Ollav Fodla established the Mur-n-ollav of Teacmor, for the ollavs are without pupils except while a son of Er fills the throne of Errion! This is the cause why the king and nobles of Mumain and Gaalen are without the knowledge of truth and their Gaal deteriorating, they prize wisdom (science of truth) no more than the tempest prizes the ship laden with treasures. Their desires are unbridled, without reason, the aspiration of the people of Gaalen is to follow the cromfir, but of Mumain to follow war as a sport, for they sing among the wounded and dying, and dance as they drive away spoils. Ullad permits them their chosen ways, some day perchance wisdom and truth will obtain. Now, it transpired in the tenth year of Duac's reign that Lugad waged war against him, and organizing his army in its full complement, he marched on Gaalen, indeed he drove the army of Gaalen before him even unto Magnas, there Duac and his comlanns made a stand and arrayed in line for battle. They fought a battle brave by desperation around Magnas even the Bruiteine of Gaalen. Even the cromfir of Gaalen mixed in the battle to inspire the Gaal, but Lugad commanded the heralds to call publicly: O soldiers, silence the cromfir, for Lugad a son of Iber is on his way to Teacmor Tabarta! And the army of Gaalen could not prevail against Lugad. Of noble and common there fell in this engagement dead and found four thousand. Duac Ardrig fell wounded to the death by the Gaal, for as in the battle of Ardbreacan he would not show himself to Airgeadmor so in this battle he came not in view of Lugad. Duac's carn stands to the west of Magnas, for there it was they buried him.



IX. Book. XIII. Chapter. Reign of Lugad, son of Daire, four years 340 to 336 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 68. Age of world 4463. Under the name of Lugad Laigde. Also in Annals of Clonmicnois.)

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Now Lugad and the army of Mumain marched to Teacmor Tabarta, and Lugad entered the king's palace, he dispatched swift riders through Errion saying: Let the general assembly of Errion convene on Tabarta when Baal shall fill this quarter, in order to elect Ardrig. Now it chanced that some time elapsed before a king was chosen in Gaalen, for the destruction of the princes and nobles was so great that confusion was present, even many of the chieftancies were without a chieftain, and there was no king over Gaalen when the call to the general assembly to Teacmor Tabarta came. Therefore when Badorn, king of Ullad, and the princes, chieftains, ollavs, and tribunes of the people, and Magn king of Ultonnmact and the nobles of the Danaan stood on Tabarta, Badorn addressed Lugad and Magn: O fellow-kings you know it is unlawful to elect Ardrig, while the seat of the king of Gaalen, and the place of her princes and nobles are empty in the high-chamber? But Lugad answered: Had it transpired that the army of Mumain had exterminated the king and princes of Gaalen all from the floor of the land, would Errion therefore have to remain without an Ardrig? This is what Lugad son of Daire saith: O good men of Ullad return to your Mur-n-ollavs and write learnedly, for it is according to Lugad the son of Daire that the land of Errion will now be ruled. Badorn and the princes and nobles of Ullad, and Magn the king of Ultonnmact and the nobles of the Danaan departed for the land of dwellings until a king should be chosen for Gaalen. So Lugad and the princes and nobles of Mumain (for they quickly elected princes and chieftains to replace those who fell in the battle) entered the high-chamber, and he sat on the throne, such the title to Ardrig held by Lugad. When Lugad had sat one year and the appointed time for the convening of the general assembly in Teacmor Tabarta arrived, the swift carriers were not dispatched through the land. For this reason Badorn sent Aod his oldest son on an embassy to Magn king of Ultonnmact with words saying: O friend

it is not meet to pay Ardcios to the king of Mumain if you respect the laws of Errion. What time Lugad shall send to Magn (and he will certainly send for Lugad is aggressive and daring) be you prepared through the whole of Ultonnmact, and warn me in Dunsoberce of Lugad's words. Now Aod set out for the fortifications of Magn at Cruacan, and related to Magn the words of his father, and while there it chanced that Aod saw Maca the beauteous daughter of Magn, and the eye of the maiden spoke to his heart, and he gave her his love. Aod returned to Dunsoberce, and related the words of Magn to his father saying: Undoubtedly Magn will act according to the words of Badorn. With that he said: My eyes beheld Maca the daughter of Magn, and gave the love of my heart and my affections to her, what saith my father? Badorn answered perchance you did your wooing too quickly? Return my son to the tents of Magn, and without any hurry do your court as reason shall suggest. And Aod went back and disclosed to Magn his mission, and Magn was well pleased and Aod took unto him the virgin, and for a time he made his abode in Dunsoberce. In those days Ros a prince of Er died without issue, and Aod said to his father and his brothers:

If Aod would secure permission he would raise his tents on Ardsceulact? He will observe the covenant. The words of Aod pleased his father and brothers. And Aod pitched his tents on Ardsceulact. Now two years elapsed since Lugad had seized the throne of Errion, still he had demanded no Ardcios from Ultonnmact. On the death of Badorn when the assembly of Ullad convened on the Bruiteine they elected Aod king over Ullad. At the same time Eocaid brother of Duac was elected king in Gaalen, and married Darina the daughter of Lugad. Then it was that Lugad manifested his designs. When Magn came on a visit to Ardsceulact for there Aod still abode, Lugad sent messengers to him demanding: For what purpose hath he done so? Aod answered to the ear of the messengers:

As soon as Lugad shall summon the general assembly of Errion to convene in the high-chamber of Teacmor Tabarta, Aod will answer the words of Lugad in the presence of the assembly. When Lugad heard the answer of Aod he swore by the sword of Daire his father to humble the pride of Ullad. He sent his

heralds through Errion disparging Aod. When Aod ascertained the acts and falsehoods of Lugad he began to concentrate the comlanns and order the army of Ullad. When Magn heard of the mobilizing of the army of Ullad and no word from Aod to himself he became melancholy and he sent letters by the hand of a trusty messenger to Aod saying: Doth, not the king of Ullad wish the aid and company of Magn, king of Ultonnmact, father of Maca Aod's queen? Why hath not Magn received information regarding this war? He still may prove himself worthy the friendship of Aod? Aod returned an answer by the hand of the messenger: Lugad hath sworn by the sword of his father that he would humble the pride of Ullad, therefore Aod beseeches Magn to listen to the noise and clangor of battle, for the son of Marcac thinks it easy to overcome the children of Er! Let Ultonnmact be like the hound that is ready for the leap.

Aod commanded: Let this war be waged outside Ullad. Now Lugad's ambition was vaulting he swore he would drive Aod behind the fortifications of Dunsoberce, and that he would drag him out from them. He massed together a mighty army, the flower and strength of Mumain, and proudly marched away to Dundalغان. The army of Ullad marched according to the manoeuvres and tactics taught by Seadna, i. e. the cavalry, slingers, and archers, stood spearate without mingling, in companies either side of the comlanns when formed in line of battle. When Aod beheld Lugad and his innumerable army on the land of Ullad, he ran the word through his army saying: The king of Ullad did not think he would so soon see Lugad and his rent-collectors defiling the soil of Ullad! This is their first day and let it be their last, sweep them from the floor of the land. The army of Ullad made their heroic charge so sudden, that it was impossible for the comlann to be properly ordered by Lugad until the irresistable impact of Ullad struck them and thousands of Mumain fell, and yet there was no soldier of Ullad scarcely wounded. Aod rode Croman his war-horse and he commanded the heralds to proclaim publicly: Aod king of Ullad marches from Ardsceulact to Teacmor, will the Ardrig of Mumain impede his way? But Lugad came even on the heels of the heralds, and as soon as he saw Aod he charged



him full bravely, and Aod immediately responded saying: By the sword of Airgeadmor Lugad will not advance any further into Ullad, and before the second shock of battle, Ullad took victory for Lugad was dead! Nevertheless the wrath of Ullad was blazing, and they speared the comlanns of Mumain until they broke, there fell over five thousand men, but the remnant fled they did not wait to bear the body of Lugad with them.

When pursued the young chieftain of Rathboth shouted aloud: Why O stout warriors of Mumain are you in such a hurry that you bear not the body of your king? But the king of Ullad forbid him saying: Peace, peace O Girard Lugad erred but he paid sorely for his mistake? When they ordered the army of Ullad after the battle, the royal heralds lifted their shields over the head of Aod! This was how Aod wrote to Magn: Lugad king of Mumain is dead on the field of Dunalgan his army contested with each other as to speed in their flight out of Ullad! But the army of the mighty children of Ullad march home with the exception of four dead, and sixty wounded who will return in chariots, of all else the mouth of my messenger will relate to you. The brave men of Ullad made Lugad's carn where he fell, and Aod and his army marched to Dunsoberce where they celebrated a nine days' feast.

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IX. Book, XIV. Chapter. Reign of Aod son of Badorn twelve years from 336 to 324 B. C. (Annals Page 68, under name: "Aod Ruad.")

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After the death of Lugad on the field of Dundalgan, the assembly of Mumain met on the Bruiteine, and they elected Aongais (Aeneas) Lugad's brother king over Mumain. Then the swift-curriers went forth through Errion summoning the general assembly of Errion together to the high-chamber of Teacmor Tabarta. When the general assembly sat in session the first act was the election of Aod king of Ullad as Ardrig. Then the writings were read as usual, and the assembly went forth, and the great portals of the high-chamber were shut, and they celebrated the feast of Teacmor and the games of contest on the field of Tabarta with joy and much munificence. When the assembly sat the second session, Ardrig arose and said: O



fellow rulers of Errion Ardrig hath nothing to disclose to you but his thanks for peace and content abides over all Errion, Enract the Ardollam read publicly the book of Chronicles, and on the third day the tract of the laws of Errion. When the heralds called aloud! Stands any one on Tabarta demanding justice? No voice answered. The assembly went forth, and set out for their homes in the land of their dwelling. He summoned the assembly of Ullad to the Bruiteine, and appointed Ciombaot son of Fionn son of Airgeadmor viceroy in Ullad, and it was customary for Ciombat to dwell in Ardsceulact. Whenever Aod comes to Ullad he remains a few days in Dunsoberce, thence he makes a visitation around through the land, he likewise goes to Ultonnmact and queen Maca in his company in order that she may see her kindred. In the third year of Aod's reign Enract the Ardollav died, and at the conference of the ollams in the Mur-n-ollav of Dunsoberce they elected Maol Ardollav of Ullad. Peace and content obtains in Errion on every side for Aod walks in the path of his fathers. He takes Eocaid Ollav Fodla as his model; Ciombaot also loves justice and philosophy, he is excelled by none of the race. Aod convenes the general assembly of Errion regularly in the high-chamber of Teacmor Tabarta, observing every practice according to its law. Now in the twelfth year of the reign of Aod, he went to the tents of Ciombaot on a visit to Ultonnmact, and Maca in his company, and he arrived at the tents of the chieftains of Raboth, and proceeded thence to the waters of the Aaron through the lands of the Firgneath, and as he stood on the side of the ship in which he was to sail over the waters of Geintir, he extended his hand to Maca to assist her into the deck of the ship. But it chanced that his foot slipped from under him, and falling he struck his temple on the sharp verge of the ship, and a stream of blood spurted out, and Ardrig lay motionless, and the Firgneath and his retinue came about, and carried him to Ciombaot's dwelling, and Maca was attending to him most zealously, and the day after he came to Ciombaot's palace in Ardsceulact, he expired. There his cairn is constructed. Ullad and all Errion mourned and shed tears in great weeping after Aod. He ruled over Errion twelve years complete.

IX. Book. XV. Chapter. Reign of Ros son of Dimuin son of Airgeadmor one year 324 to 323 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 63. Age of world 4477. Under the name Ros Ditorba son of Dimuin.)

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Now the princes, chieftains, ollavs, and tribunes of the people were assembled at the Bruiteine of Ullad, and they sat in session to elect a king in place of Aod. Girad the chieftain of Raboth arose saying: In truth there is nothing nor no word forbidding the princes and nobles of Ullad from choosing any one they list from the royal line as king, yet it was not customary with our fathers to pass over the first-born son without definite cause, every son of Airgeadmor is dead, Badorn who succeeded his father is dead, and Aod who succeeded Badorn is dead, no children survive Aod but a female infant. Ros the son of Dilmuin avoids the celebrations and festivities of men, yet he is full learned. It is not meet to say that he is not worthy to rule, because he is not clamoring and asking for the title? The name of Ciombaot is great and honored through Errion, he loves justice and truth so well, that he would consider the kingdom of Ullad too dear if purchased by a single thought against Ros! Ciombaot arose and said: I give my most gentle thanks to Girad chieftain of Raboth, what if Ros rules king in Ullad? An the chieftains showed their right hands unanimously. Now it transpired that Ros was not present on the Bruiteine, no one knew where he was, then Ciombaot arose saying: O princes and nobles come with me to Dunsoberce and we will celebrate the great feast while the trackers search for Ros? And it was so. Ciombaot wrote words which he entrusted into the hands of each tracer for Ros, saying:

The princes and nobles of Ullad unanimously elected Ros king of Ullad, and Ciombaot likewise pledged that thou wouldst not-go contrary to their love, Ciombaot will aid thee in as much as thou wilt desire. They discovered Ros walking alone on the banks of the waters of Foist in the land of Ardtan. They related to him the case and he returned with them to Dunsoberce, and set out for the Bruiteine, when he heard the princes and the nobles saying aloud: Let Ros sit on the throne of the king of Ullad. He paled and blushed, and trembled alternately, as

he stood to accept the Eisaon and the royal robe his foot went from under him and little but he fell, he extended his hand to Ciombaot saying gently :

If Ciombaot will stand close to me hereafter I shall do better. When they returned to Dunsoberce the king sat among the princes and nobles at the feast, but appeared not to be at ease. The following morning the king said to Ciombaot: Be thou in Dunsoberce, and trouble not about me. With that he went away. In those days the swift curriers went forth through Errion summoning the kings, princes and nobles to Teacmor Tabarta, and Ciombaot requested the king of Ullad to accompany the princes and nobles of the land to sit in his place as was befitting in the high-chamber of Teacmor Tabarta. He proceeded according to the advice of Ciombaot to the general assembly, and the chieftain of Larne arose saying: What if Ros the son of Dilmuin son of Airgeadmor of the line of Er, king of Ullad, sit on the throne of Errion? Every member raised his right hand. But Ros did not go forth to Liafail, Magn king of Ultonnmact placed the Eisaon on his brow, and the chieftain of Larne spread the royal robe on his shoulders. Ros bore himself in all things as became a king. The writings were read and the feast of Teacmor and the games of contest celebrated on the field of Tabarta according to custom. When they had finished no one stood on Tabarta demanding justice. Ardrig with his retinue made a visit to Mur-n-ollav of Teacmor and held conferences with the ollams and students. Ardrig also said to Congaal a prince of Er: Remain in Teacmor in place of Ardrig. Do not store up any of the gold or substance belonging to the office, anything that is not necessary, give without price to the poets and minstrels, and also to those who are strangers in the land. To those having plenty give not, and when you give if your ear hears thanks do not stop your hand but if you hear flatterly beyond what is just give not your gift. Ardrig returned with the princes and nobles of Ullad and his retinue until he came to the waters of the Eider. There he said to Ciombaot: Go to Dunsoberce and if I have anything to say that you know not I will speak. After that Ros went his way alone on foot to the eastward by the waters of the great sea. Now on the second year after his election as Ardrig it



transpired that a message came to Ciombaot saying: O sire Ros lieth on his couch of sickness in the land of Maginse, and Ciombaot set out quickly with the currier of the message, and he found Ardrig in a little cabin and the Gaal attending him. Ciombaot besought him to come to Dunsoberce, but he would not for he said: Even if I wished it is now impossible I am that weak, I am now on the point of death. O Ciombaot attend my words: Thou shalt be elected king over Ullad every tongue praises thee. For thy life place no confidence in a chieftain greedy of honors, nor in a Gaal greedy of food, if thou incline to a person so that he becomes familiar to thee and thou discover that he is of little account, do not spread his shortcoming abroad, because he was once thy familiar.

Thou art among the children of the land it is meet that thou shouldst receive assistance from them for they depend on thee. Behold O Ciombaot it is better and more certain for thee to place thy expectation in a thousand women than in one man, Man is treacherous full of falsehoods. Be kind to woman and thou wilt receive the kindness in return a hundred fold. The king grew sicker, and Ciombaot besought that the royal physician would come, but he would not consent saying: I need him not, I am spent, my sickness is without cure. Ciombaot remained by him attending night and day in every thing necessary, but he would not take them saying: In two days will come the new moon, then Ross will turn his life, Therefore—? Man ever covets still how little he can bear away? As long as I can converse with thee, I say: Divide and do with all my possessions as you think fit, but for the flocks and herds of the king give enough to the children of this land to stock all their pastures, for they proved when they knew me but as a poor man, very kind to me. Concerning my carn let it be constructed on the banks of this stream and only as high as I stood when my helmet was on my head. I will not add Leave me O Ciombaot, for I think you would not do so. The hand of friendship is as large and as heavy as the shield of the warrior, but to grasp tis as light as the feather from the wing of the wren! O Ciombaot fill they aspirations with the spirit of Eocaid Ollav Fodla. As Ros spoke these things it transpired with the change of the moon he died. According to the command of the king,



Ciombaot convened the Gaal, and they buried him, and constructed a cairn over him as high as a brave warrior, and the matrons and maidens wept about his tomb. Ros is surnamed "Ros the diatribe" because he shunned the conversation and dwellings of men. Ciombaot returned to Dunsoberce.

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X. Book. I. Chapter. Reign of Ciombaot son of Fionn son of Airgeadmor thirteen years 323 to 310 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 68. Age of world 4484. Under the name: "Ciombaot the son of Fionntan.")

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Now after the death of Ros, the princes, chieftains, ollavs, and the tribunes of the Gaal assembled on the Bruiteine of Ullad. They elected Ciombaot son of Fionn son of Airgeadmor, king of Ullad. The swift curriers went out through Errion, saying: Let the general assembly of Errion convene in the high-chamber of Teacmor Tabarta without delay, for the throne of Ardrig is vacant. When the general assembly of Errion sat, Ciombaot king of Ullad was elected Ardrig over Errion. He appointed Ruidruide son of Fearmor son of Airgeadmor viceroy in Ullad to sit in Dunsoberce, but went himself to Ardsceulact and dwelt there. And Maca likewise tarried there with Maca the daughter of Aod and Maca, and Ciombaot married the beautiful maiden. In the third year of Ciombaot's reign king Magn came on a visit to his daughter, and died there, and an embassy was sent to Ceuct the firstborn of Magn saying: Magn has expired in Ardsceulact. Ceuct and the nobles and the commons of Ultonnmact came to the tents of Ciombaot, and the body of Magn was buried close to the cairn of Aod. Four great pillars of stone were placed upright, one at his head, and one at his feet, and one, at either side, as a monumental remembrance for ever. In the fifth year of Ciombaot's reign Maca, daughter of Magn, died and her cairn was constructed between the cairn of Aod and the tomb of Magn. Ciombaot did not dwell in Teacmor except while the general assembly of Errion was in session, and the celebration of the feast of Teacmor and the games of contest on the field of Tabarta. For he left Blath a prince of Er to dwell in his place in the palace of the king in Teacmor. In those days Maca said to Ciombaot: O Ardrig will not Maca

the wife of Ciombaot, the daughter of Aod, the child of the daughter of Magn, have a castle and fortress as fine as Dunsoberce yea even as Teacmor? Ciombaot answered: By Baal O Maca daughter of many kings! It shall be anything you desire. They began to dig and clear away the foundation ditch down to the living rock in a circuit around all Ardsceulact. There were engineers and master craftsmen of all kinds from all Errion present to begin the work. And Ciombaot made a contract and a written specification of every detail and ornamentation pertaining to the inside of the King's house with Erbaal the chief merchant of the Feine (Phoenicians). In the seventh year of the reign of Ardrig, Aongais king of Mumain died, when the assembly of Mumain convened on the Bruiteine they elected Reactad son of Ardfear of Eunda some time Ardrig, as king over Mumain. In the same year Maol the Ardollav died, and when the ollavs held a conference they elected Meilige Ardollav of Ullad. Now the king's house within the walls of Ardsceulact was seven years under construction, and in the seventh year it was finished, and Ciombaot and Maca entered, and dwelt there. A great feast was organized to celebrate the undertaking. When the princes and the chieftains, and the ollavs, and the tribunes of the people, and every champion who won a prize at Tabarta were seated at the tables of the banquet in the palace, and Maca seated at the side of Ciombaot, it was then Maca arose and said publicly O mighty nobles and freesons of Ullad let this house be henceforth called "Aodmagnmaca" (pronounced Emanmaca)! And every one present clapped their hands in applause, shouting Aod-Magn-Maca! It was thus Maca honored her father, Aod, her grandfather Magn, and her mother Maca. When Ciombaot had reigned eleven years Ardrig, Eocaid King of Gaalen expired after a rule of eight and twenty years. When the assembly of Gaalen convened on the Bruiteine, they elected Utgoine his son king over Gaalen. Now it transpired that the walls of Ardsceulact and the fortifications of Aodmagnmaca awakened the jealousy of the kings of Mumain and Gaalen. In the twelfth year of the reign of Ciombaot the swift curriers went forth through Errion summoning the general assembly to the high-chamber of Teacmor Tabarta in presence of Ardrig. The general assembly sat the first ses-

sion, and the words of the book of Chronicles of Gaalag and the writings of Eolus and Eocaid Ollav Fodla were read publicly according to usage, the assembly went out to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. During these days Reactad and Utgoine and their partisans were industriously circulating these words: It is a pity that Teacmor Tabarta stands no longer, is it not to be seen on the heights of Aodmagnmaca? The pride of Er is growing? When the assembly sat the second session, Ciombaot did not consider the words worth his notice. The words of the book of Chronicles of Errion and of the tract of the laws were read publicly, and the heralds proclaimed:

Stands anyone on Tabarta demanding justice? No voice answered. When the assembly adjourned Ardrig set out for Aodmagnmaca, and all the men of Ullad on Tabarta joined his retinue, and when they came to Aodmagnmaca Ardrig said: It is my wish that the writings now in keeping in Dunsoberce, be borne and placed on the tables here prepared to receive them? That the shields of the chieftains and the tribunes be hung in the hall of Aodmagnmaca after the manner which they hang in the high-chamber of Teacmor? And it was so. Ciombaot said: It is my wish to sit as king in this hall on the same day that the monolith was raised on Magmortiomna as a memorial between the Gaal Scot Iber and the Danaan forever! Even on the second day after the coming of Baal into the second chamber of his house Sgith (i. e. on the second day of the second week of June).

For this reason let the princes, chieftains, ollavs, tribunes, and the judges and as many as please of the Gaal be present with Ciombaot in Dunsoberce, when Baal shall enter the last chamber of his holy fire (May). Likewise let the poets, minstrels, and maidens, in as large numbers as possible be assembled in Dunsoberce, in order that the writings may be carried hither with vast preparation and solemnity. On the appointed day Ciombaot was in Dunsoberce and all Ullad standing round about him. The heralds proclaimed: Let there be no wink of sleep in the eyes of anyone tomorrow on the rising of Baal. The following morning every prince of Er, even Blath, came from Teacmor, and every chieftain, and every ollam, and tribune of the



people, and the veteran comlanns of the Gaal stood armed on the plain under Dunsoberce watching the rising of Baal; and three chariots were at the portal of the king's palace, and as the first gleam fell from the eye of Baal, the tract of the laws of Ullad, and the words of the practice of Tanasteac were loaded into the first chariot, and Foran the chief-judge of Dunsoberce was sitting in it, and he proceeded with the Gaal on this side to the plain. The second chariot received the writings of Eolus and the book of Chronicles of Gaalag, and Sead the Ardollam of Dunsoberce was seated in it, and it proceeded to the plain. In the third chariot was Meileige the Ardollam of Ullad, and in his care the book of Chronicles of Errion, and the writings of Eocaid Ollav Fodla, and it proceeded likewise to the plain. Ciombaot and the princes, and nobles, were on horseback. Maca sat in a six-horse chariot resplendent with gold and magnificent with chased workmanship, she was arrayed in the mode and cloak of Errion but wore the hat of Ultonnmact on her head. When Baal manifested himself, the king, princes, and nobles drew their swords and raised them on high, and the Gaal bowed their heads and struck their shields, the poets awakened the tone of the song and the bards the harpstings, and the maidens sung the chorus of the music and refrain, and the Corrybantes danced to the tune of the song and the beating of the shields. The sound of the multitude was ascendent! They shouted: May Baal prosper the work of the king! It was then the heralds proclaimed: Attention—Guard—March forward—Aodmagnmaca! This was the processional order: A third of the princes and nobles at the head of the procession with the chariot of Foran containing the tract of the law, after that chariot came the judges of Ullad then the second third of the princes and nobles with the chariot of Sead containing the Chronicles of Gaalag and the writings of Eolus the ollavs of Ullad followed the chariot, and after the ollavs came Meileige the Ardollav with the Chronicles of Errion and the writings of Eocaid Ollav Fodla, the last third of the princes and nobles marched on either side of Ciombaot and Maca, the army followed the king: Twenty comlanns of the veteran Gaal, (archers and slingers and light armed skirmishers) cavalry thirty thousand and odd. On the ninth day they arrived at Aodmagnmaca. The king set forth a



great feast not only for the princes and nobles but for all the multitude. They cast the crancuir (dice) to indicate to each chieftain where he should hang his shield. Now on the day that Baal entered the second chamber of his house Sgith (June), the king, princes, chieftains, ollams, tribunes of the people, and the judges entered the hall of Aodmagnmaca, and each took his proper place. Ciombaot rising from the chair of the king of Ullad said: O thrice gentle welcome princes and freesons of Ullad to the hall of Aodmagnmaca! Six hundred ninety six years have elapsed since the day the covenant of peace between the Gaal Scioth Iber and the Danaan, a mighty monolith as a monument of commemoration was erected on Magmortiomna, and in like manner it was written on the book of Chronicles of Errion i. e. in Seancus na Gaal. From that day until today no son of Er has broken the word pledged by his race, therefore peace and content has dwelt in Ullad, often the friendship of Ullad and Ultonnmact has guarded and preserved the peace and prosperity of Errion. Aod married Maca daughter of Magn of the line of Ultonnmact, and Maca daughter of Aod and Maca is our helpmeet in joy and sorrow, therefore the covenant between Ullad and Ultonnmact will be stronger in the future. Unto this place we have borne the tract of the law of Errion, the writings of Eocaid Ollav Fodla, the story of Gaalag and the book of the Chronicles of Errion, what if they be placed on the tables in the centre of the hall? And it was so. The king said again: What if the assembly of Ullad for the future convene here? Each member raised the right hand. After that the writings were read, and they were good yea very good to hear. When the assembly had finished the sessions, the heralds proclaimed without:

Stands any one on Aodmagnmaca demanding justice? But no voice responded. After a celebration of games for nine days on the campus of Aodmagnmaca they dispersed each to his own land. Before the second moon had run its course, it transpired that Ciombaot fell ill even unto the condition of death, and before Baal had run through half of Cruinnugad (September) he expired. Ciombaot reigned thirteen years, they buried him and his carn was constructed near the carn of Aod. Ciombaot was a wise and powerful king, he held each in his own

proper place, none of the race excelled him. There were no appeals to the law while Ciombaot reigned it slept inviolate under the care of the children of the land. There was sincere lamentation and great mourning through all Ullad and Ultonnmact after Ciombaot.

### History of Errion

O'Carroll, I. chap. X. book.

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X. Book. II. Chapter. Reign of Maca daughter of Aod one year, 310 to 309 B. C.

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After the death of Ciombaot when the assembly of Ullad met on the Bruiteine of Ullad, they elected Eocaid son of Fearmor son of Airgeadmor, king over Ullad Maca Ciombaot's queen said to him: Art thou a candidate for the throne of Errion? Eocaid answered: It is not my wish I even did not desire to sit on the throne of Ullad, for Eocaid was broken with melancholy, and traces of care were ever on his pale brow. When Maca received Eocaid's answer she hastened to Teacmor and dwelt in the palace of the king. After a quarter when she had duly accomodated matters she sent forth the swift curriers through Errion saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, convene without delay in the high-chamber of Teacmor Tabarta to elect an Ardrig, for the throne of Errion is vacant. Now on the fourth division of the month, the general assembly sat in session, and the vestibule from the king's palace to the high-chamber was open, and Maca entered and stood close to the throne, and after a pause she said: According to the ancient practices of Tanasteac it is said: Let not Errion be a quarter without an Ardrig! Ciombaot is dead now a quarter and five moons, and I have heard of no Ardrig? It is true Maca is a woman but it is also true that Maca is daughter of Aod son of Er! And daughter of Maca Nimagn of the race of many kings! Maca queen of Ciombaot! And on account of the diffidence of the men of Errion to possess the throne Maca will occupy it. Let the heralds proclaim: The throne of Errion is vacant! Now scarcely had the heralds announced: The throne is vacant when Aongais the prince of Ib-Lugad said: What if Maca sit upon the throne? Eocaid

the king of Ullad arose and left his place, and proceeded alone to the Mur-n-ollam of Teacmor. The assembly maintained an ominous silence.

But Aongais advanced to Maca and placed the Eisaon on her brow, and Lorc a prince of Mumain arose hurriedly and spread the royal robe on Maca's shoulders, and the two princes conducted her to the throne: And Maca said: My grateful thanks to you O kings, princes, and freesons of Errion, you are the bloom and flower of dignity, peace will obtain in Errion under the reign of Maca. Then the assembly adjourned to celebrate the great feast of Teacmor, and the games on the field of Tabarta. To the plains about Tabarta there came numbers from every Tanasteac of Errion and the Gall Sciôt, and the children of Feine (Phoenicians) until there were thousands without number. Maca in her munificence prolonged the games for thrice nine days. When the assembly sat the second session, the writings were read according to custom, and Maca said: Let the roll of the kings be read publicly. When the Ardollav read the name of Ciombaot he finished. Maca inquired: Has it not been the usage from the days of Eocaid Ollave Fodla to inscribe the name of Ardrig directly that he is elected? The Ardollav replied: Yes, it has been the custom. Then Maca said: Wherefore has not the name of Maca been written after that of Ciombaot? But no one answered. So Maca descended from the throne, and unfolding the roll, she spread it before her, and wrote her name, and returning to the throne she stood before it saying: Will not the name of Maca be on the roll of kings after the name of Ciombaot?

And clapping their hands the princes, and nobles of Mumain said: Be assured thy name shall remain therein! And the eyes of Maca spoke her thanks and gratitude to the king, princes, and nobles of Mumain. When the heralds proclaimed: Stands there any one on Tabarta demanding justice? No voice replied. Now when the general assembly had finished in the usual manner, Maca prepared a banquet in Teacmor to honor the king, princes, and nobles, of Mumain, and the princes, and nobles, of Ullad and Ceuct, king of Ultonnmact and the nobles of the Danaan received invitations. But indeed Utgoine king of Gaalen nor any member from Gaalen received no invitation.



Gaalen went away moodily from Tabarta. Maca celebrated her reception and banquet nine days. Sweet was the music of the harps of Mumain and beautiful the stories of ancient times sung by bards. Maca visited frequently the Mur-n-ollav of Teacmor and invited the ollavs and their youths to come to Teacmor where she and her family dwelt. What if the ancient practice of Tanasteac forbids a woman to occupy the throne of Errion, yet truly no sorrow came to Errion while Maca sat on the throne, for her ear was always attentive to the voice of the unfortunate and her heart open to assist the needy. After Maca had occupied the throne one year, one moon, and one day, she expired, and her body was borne to Aodmagnmaca, and interred close by Ciombaot, there they constructed her cairn. The children of the land mourned Maca.

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X. Book. II. Chapter. Reign of Reactad nine years 309 to 300 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 74. Age of world 4547. Under the name "Reactad Rigdearg.")

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After the death of Maca the swift curriers went forth through Errion summoning the kings, princes, chieftains, ollavs and the tribunes of the people to convene at Tabarta. When the general assembly met in the high-chamber of Teacmor Tabarta, according to usage the Ardollam said: The throne of Ardrig is vacant. Murcad the chieftain of Almuin arose and said: What if Utgoine king of Gaalen sit Ardrig? Bearda the chieftain of Ardtan also arose saying: What if the title of Ardrig be given to Reactad king of Mumain? None but the princes and nobles of Gaalen raised their right hands for Utgoine while all the assembly excepting Gaalen raised their hands for Reactad. So Reactad was elected Ardrig over Errion, for certainly both Ullad and Ulltonnmact remembered the gallant courtesy Mumain displayed toward Maca. But many were the devious ways by which Utgoine sought to humble Reactad, but the fear in which he stood of Ullad restrained his ambition so peace obtained in Errion. Now in the second year of the reign of Ardrig it transpired while the general assembly was in session in the high-chamber of Teacmor Tabarta, that Utgoine arose in his place in the high-chamber saying: Utgoine the king of Gaalen would inquire



from the Ardrig of Errion: Has Ultonnmact paid her imperial tribute? Reactad replied: If it please thee O Utgoine Ardrig would say: The question pertaineth not to thee whether Ardrig takes or remits the tribute and taxes. His is the power to do this as he lists without consulting the king of Gaalen. If Utgoine feels that he has reason for complaint he should answer to the heralds when they proclaim: Stands any one on Tabarta demanding justice? And Utgoine had to bear his own discomfiture. According to practice they celebrated the feast of Teacmor and the games of contest on the field of Tabarta. In the sixth year of the reign of Reactad it transpired that Utgoine sent an embassy to Eocaid in Aodmagnmaca with letters saying: O most noble ruler if Ultonnmact be suffered to run free any further without the customary imperial tax, the condition will degenerate into a practice, and then Ardrig will be without sufficient revenue to properly support the dignity of his title? Let Ullad gently examine into the new entente growing so closely between Iber and Ultonnmact for I think it will bear fruit distasteful to the line of Er. Reactad believes himself the only king in the realm of Errion! Eocaid king of Ullad wrote these words and returned them by the same embassy: Mayest thou prosper O Utgoine, Ullad can take no exception to the love manifested between Iber and Ultonnmact. The fealty of the Danaan was sweet to the children of Er! they do not fear its change at the harvest. Now rumor ran That Utgoine led the Gaal as in the chase, and how the ordered comlanns march over hill and valley under command of the falann-commanders (cincomlann). The enmity of Utgoine against Ardrig is manifest. But Reactad abode in Mumain safe amidst the love of the children of the land, for indeed Reactad was munificent and princely, he never oppressed any man into bondage. In the ninth year of his reign, Reactad prepared his progress to Teacmor, and a splendid retinue of princes, nobles, minstrels and poets accompanied him, for he said: We will pass the time of our absence from Mumain, by sweet music, songs, and interesting stories. When Utgoine heard that Reactad set forth from Mumain, and dwelt in Teacmor without an army, immediately he massed the comlanns of Gaalen and made a sudden descent on Teacmor. And lo! what time the retinue were dancing and disporting

themselves on Tabarta, they beheld the army rapidly marching, on telling Reactad he said: Let the heralds summon our warriors, together, for yonder undoubtedly is Utgoine, Mumain mustered a small but very brave column, and marched forward, and Reactad commanded the heralds: Proclaim in the hearing of Utgoine: What is the need of so many dogs where is the quarry? Is Utgoine king of Gaalen present? Let him show his face to Reactad! But Utgoine came not forth, a shameful thing, which happened not often even among the line of Iolar! Now the army of Gaalen shaped itself like a bow surrounding the small column of Mumain, and though the warriors of Mumain fought fearlessly, it was unavailing so few their numbers, still great was the destruction they carved out before they went under, Reactad fell, few indeed of his retinue escaped the edge of the sword. When there was no longer any danger, Utgoine came out to the head of his army, and led the van to Teacmor where he entered into the house of the king.

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X. Book. III. Chapter. Reign of Utgoine king of gaalen thirty years from 300 to 270 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 74. Age of world 4567. Unedr the name of Utgoine the great. Also the Ogigia III. Division.

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Now the swift riders went forth through Errion, saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, convene in the high-chamber of Teacmor Tabarta without delay, for the throne of Ardrig is vacant. At this same juncture when the assembly of Mumain met on the Bruiteine they elected Aongais, son of Reactad, king over Mumain in place of his father. Now Aongais, king of Mumain, set out for the capital of Eocaid, king of Ullad, and said: O bitter the pity that Eocaid would not rise from the sadness perched on him, that he might sit on the throne of Errion? Eocaid replied: No I shall remain in Aodmagnmaca, I would not journey to Teacmor at all but for the sake of the tract of the laws of Errion. Therefore said Aongais, the treacherous Utgoine will occupy the throne of Errion? Eocaid replied: Certainly he will unless Aongais can hinder him. Now it was impossible for Oongais to encompass this design on account of the number of princes who were slain with Reactad.

When the general assembly convened in the first session they elected Utgoine, son of Eocaid, king of Gaalen, Ardrig over Errion. Utgoine went forth with the princes and nobles of Gaalen to Liafail, the Ardromfear placed the Eisaon on his brow, and Morda, chieftain of Laois, laid the royal robe on his shoulders, on the return of Ardrig the assembly adjourned to celebrate the feast of Teacmor, and the games of contest on the field of Tabarta; but in truth Aongais nor any from Mumain sat at the board at Utgoine's banquet, they remained four days in their tents on Tabarta then they went home to Mumain. The same time Eocaid said to Cas, a prince of Er: Well O Cas you and the princes and nobles of Ullad fulfill the practice of the feast, I will remain in Mur-n-ollav for the reading of the writings, and he gave the same advice to Ceuct, king of Ultonnmact and the nobles of the Danaan. After the nine days the general assembly sat the second session, and Utgoine arose saying: Fellow rulers Aongais king of Mumain and his nobles have gone to Mumain, Eocaid king of Ullad has closeted himself within the Mur-n-ollav of Teacmor, it is likely he considers the days long until he returns to Ullad? For this reason what if the writings be read? And they were read according to practice, and the assembly finished. On the third day Eocaid and all Ullad, and Ceuct and all Ultonnmact went home to their own kingdoms. Now what time there were none present on Tabarta but the people of Gaalen, the portals of the high-chamber were opened, and each chief took his seat, and Morda the chieftain of Laos arose and said: O Ardrig, and free sons of Gaalen by Baal the king and nobles of Mumain esteem Errion only so long as a son of the line of Iber occupies the throne? Did not Reactad dwell in Mumain leaving Teacmor lonely? Regarding the line of Er there exists no doubt but Ullad is their care. Did they not found that Aodmagnmaca to surpass this Teacmor? The king of Ullad dwells in Aodmagnmaca. Thus it transpires fortunately that the care of Errion devolves on the children of the first Ermion. Here I repeat to you the words of Eocaid Ollav Fodla from the primitive practice of Tanasteac: Let him who sits on the throne of Errion for the future, be called, not Ermion, but Ardrig. In those days our fathers submitted to him. Eocaid had reason to change the



title for he thought to obtain the throne of Errion forever for the children of Er.

Is not he who rules Ermion? By virtue of this what if for the future the king of Errion be styled Ermion? The crowd answered: Yea, so be it, so be it. And they extended their right hands to Utgoine calling him Ermion! It chanced while Eocaid king of Ullad was on his way direct to Aodmagnmaca, swift riders came to meet him on the road with a message saying: O king a band has come to the waters of the Feo-Baal (Foyle) and stand yet on the land. On account of this news, Eocaid king of Ullad commanded each chieftain: Go as quickly as possible to your own Tanastear, gather your comlanns and join the king at the tents of Raboth. They did so zealously. The king and the army of Ullad marched to the Feobaal, and they beheld the strangers near their fleet which rode at anchor on the waves. The men were large-boned, barbaric, and coarse-featured, they had swords hanging at their sides with broad shields and long spears (ullann) in their hands, but they wore neither mail nor the brazen helmet as do the common Gaal (soldier) of Ullad. Nevertheless the crew seemed quite military. When he came up to them Eocaid king of Ullad inquired: Whence they came, and the purpose of their coming? But they understood not the conversation of the questioner, yet they comprehended a word now and again. After some time this much we gleaned from them: They came from under the fingers of Baal (from the east). They had neither old man, youth, nor woman, with them. Each a chosen warrior. They ran short of food and drink, they call themselves: Men of Feothar. Cruithon was their chieftain. Eocaid ordered them sufficient stores and drink. There were twenty chiefs under Cruithon and under each chief five hundred men. Their entire number made ten comlanns of brave warriors. Curriers were also sent to the land of the Danaan to prove whether they had any knowledge of the tongue of the strangers. But indeed they comprehended not even a word. When they had made a stay of eighteen days in the kingdom, and had absorbed an abundance of food and drink, then the king showed them that he would permit them to settle and make their home in the land of Ullad. But they made answer with words and signs that they thought the



land was already sufficiently filled with people. Eocaid also provisioned their fleet, and after nine days more they hoisted sail and sailed eastwards, but prior to their departure Eocaid and the princes gave them the hand of friendship.

Now at this juncture a whisper and a rumor came to Utgoine of the event that took place in Ullad, without delay he dispatched to Aodmagnmaca saying: Wherefore hath the king of Ullad undertaken the work and responsibility of questions pertaining to Ermion? Who were those men he embraced and dismissed with stores and vast gifts? Eocaid replied: O Utgoine they were strangers exhausted, half dead with hunger, they came from the waters of the deep, the men of Ullad spread food and board for them; they came and departed in peace, there was no occasion to disturb Errion for this cause. For O Utgoine the children of Ullad know how to extend the gentle welcome of hospitality to the arriving guest, and to guard their native kingdom without your advice——Go thy way. Now the season for the general assembly was present, and the swift curriers were sent through Errion summoning the kings, princes, chieftains, ollams, and tribunes of the people, to Tabarta.

As Eocaid king of Ullad prepared to set out to the assembly, word came that the chief and nine nobles of the Foetar were in the tents of the chieftain of Ardtan. The cause of their coming was: Permission to speak to the king of Ullad. Eocaid immediately wrote letters and dispatched them by the hand of the same messenger, saying: O Aod come to me and bring with thee the chief and the nine nobles of Feotar, hence Aod and the chief and nobles of Feotar came to Aodmagnmaca, and tarried there until Eocaid was ready to proceed to Tabarta and they accompanied him, and dwelt in the pavillions of the king of Ullad on Tabarta. As soon as the general assembly sat in session Eocaid king of Ullad arose saying: O fellow rulers and free sons of Errion when the assembly sits the second session in the high-chamber, Eocaid king of Ullad has words of interest for the ears of the assembly. They went forth to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. When the ninth day had passed the assembly sat the second session, and Eocaid king of Ullad arose saying: O fellow rulers there dwell now in the tents of Ullad on Ta-

barta, the chief and nine nobles of the Gaal of Feothar, who entered Ullad last year through the Waters of the Foebaal (Foyle). From the east, of Ullad where they dwell they have come back for before going the children of Ullad gave them the hand of friendship and the pledge of a covenant.

This is the reason of their arrival a second time: They ask the confirmation of the treaty, and maidens of our land in marriage. What signifieth if they understand not our every word, we have read the love of their hearts in their eyes! What if the chiefs enter the high-chamber to see our mode of procedure and our conversation? And it was so, the chiefs of Feothar sat among the princes of Ullad, and the general assembly began its conference. The assembly reached this conclusion: That it would be well to give such maidens as were willing to the chiefs and the Gaal. When they completed that session the great portals of the high-chamber were closed, while they were celebrating again the feast of Teacmor and the games on the field of Tabarta, messengers were dispatched to every townland of chiefs promising a daughter or a maiden of his tribe to the nobles or Gaal of Feothar. Women and maidens came from every quarter of Errion to the tents of their chiefs on Tabarta Eocaid and Utgoine and Aongais made a covenant of peace among themselves, and the bards and poets of Mumain and the corrybantes of Gaalen celebrated a Feis-ceoil on Tabarta, but there appeared no pleasure to the Feothar in the music nor in the tune of the choral song. Now this celebration was on Tabarta for a whole quarter, now during all that time the strangers were under instructions a part of each day in the Mur-n-ollam of Teacmor, by virtue of this when the high-chamber was opened for the next session, the men of Feothar were sufficiently instructed in the Gaelic tongue to understand the words and to make the covenant, Utgoine Ermion arose and said:

O fellow-rulers, high-princes, and free sons of Errion and you O friendly children from Feothar, this is our resolve to the question of your demand: If the maidens of Errion go to the land of Cruiten and to the islands round about (i. e. to Gaaldunaith) and if they remain there as the wives of your chieftains and Gaal of that land, will the chiefs make a covenant

with us: That the sons born of our daughters will have the inheritance and the title of king in the future for ever? The chiefs of Feothar stood and said we will make that covenant certainly! They willingly and quickly made the covenant. Then having read the writings and the heralds proclaiming: Stands any man on Tabarta demanding justice, the general assembly adjourned and the portals of the high-chamber were closed. It was at this juncture that the men of Feothar took sods of earth which they had carried from the land of Cruiten, and spread it in a circle on the top of Tabarta, and they stood on it with their spears in their left hands piercing the soil, and elevating their right hands they swore they would observe the covenant forever! For this reason it transpires that the practice of count and generation of the king is rated from the side of the line of woman among the Gaal of Feothar, the words of the covenant were written on the book of Chronicles of Errion on the fourth year of the reign of Utgoine Ermion (i. e. according to our reckoning 296 B. C.). And before they departed from Tabarta they married each his helpmate thus: The chief of the Feothar took Aine, daughter of the chieftain of Coriat, and the nine nobles as follows in order:

Lara, daughter of the chieftain of Oirmion,  
 Eitead, daughter of the chieftain of Deas,  
 Miana, daughter of the chieftain of Ardtan,  
 Tacara, daughter of the chieftain of Aodmag,  
 Una, daughter of the chieftain of Maginse,  
 Sotal, daughter of the chieftain of Larne,  
 Etne, daughter of the chieftain of Cumar,  
 Bana, daughter of the chieftain of Magglein, and  
 Mamna, daughter of the chieftain of Almuin.

These were the princesses who were the mothers and, the true source of the line begotten of the Gaal Sciot Iber in the land of the Feothar (i. e. in Caledonia). And nine times nine maidens of the common Gaal went as attendants with each princess. The whole party set out for the land of Ardtan, and a great multitude accompanied them. The chieftain of Ardtan made a vow with this pledged word to the chiefs of the Feothar: If the children of Cruiten would cherish the maidens of Errion



with esteem and great dignity that: The land of Errion would be open for future marriages with Cruiten. Under full sail they sailed directly away from Errion, but looked fondly back at her. All Errion is under peace and content! Indeed though Eocaid lives alone within Aodmagnmaca, nevertheless he is full learned, he calls together the assembly of Ullad seasonably on the Bruiteine of Aodmagnmaca, he also attended faultlessly every general assembly of Teacmor, now in the sixth year of his rule when the assembly of Ullad was convened, Eocaid arose and said: It appeareth desirable to me that a Mur-n-ollav be constructed here near to Aodmagnmaca. In order that there may be substance and subsistence sufficient for both the ollavs and the youths, if it be the pleasure of the princes and the nobles of Ullad in hearing, what if they receive in perpetuity a division from Ardsceulact? Each member raised his right hand answering: Aye, be it so. After two years the Mur-n-ollam was founded and completed, and the ollavs came into it. In the eighteenth year of the rule of Eocaid, Meileige the Ardollam of Ullad expired, and the ollavs of Ullad held a conference in the Mur-n-ollav of Aodmagnmaca, and they elected Dod Ardollav. It transpired as I sat in the presence of the king and conversed with him about the royal progress through Ullad and to all the Mur-n-ollavs, melancholy came on the spirit of the king, he said to me: Alas, O Dod I had contemplated visiting all the Mur-n-ollavs before that I should die, but Ah me! it is impossible for my spirit is extinguished within me. For this reason Eocaid remained at Aodmagnmaca but Dod by the king's order proceeded to carry out the visitation, when he returned to Aodmagnmaca, the king was so weak and decayed that he died. Eocaid ruled twenty years complete. They interred him and constructed his carn in Cluaneac nigh the carn of Airgeadmor, by the kings own wish. And there was bitter grief and great weeping.

When the assembly of Ullad convened on the Bruiteine, they elected Cas the son of Ciombaot and Maca, king over Ullad. Cas was surnamed "Cas Ceanmuinmagn" (i. e. Cas a ruler from the people of Magn). Now after the death of Eocaid, Utgoine began to manifest his schemes; for a whisper softly crept about: That Utgoine desired the general assembly of Errion to convene



not on Tabarta but on the Bruiteine of Gaalen on Magnas. Now it chanced that Cas was young and given to sport and the chase, and Aongais king of Mumain married Melisa daughter of the Ermion, by virtue of that marriage alliance he did as Utgoine suggested. In these days it transpired that Cas was thrown from his charger in Iargaal where he went stag-hunting and he expired in that land. When the assembly of Ullad sat in session on the Bruiteine, they elected Concobar brother of Cas, king over Ullad. Indeed though Concobar was young yet the fame of his ability had spread over all Errion, for that reason Utgoine became quiescent. In the thirteenth year of the reign of Utgoine the swift curriers were dispatched through Errion with letters saying: Let the general assembly of Errion convene on the Bruiteine of Gaalen in presence of Ermion Utgoine. When the assembly convened Utgoine pitched his pavilion, and the other tents were around about and the kings, princes, chieftains, and tribunes of the people entered the pavilion. Then the chieftain of Almuin arose saying: Murcad has words pertinent to the general assembly concerning Ermion. All Ullad was as a flight of wild birds wheeling and circling on every side. Ermion arose and spoke relative to Errion but received little attention. Then arose Concobar king of Ullad and said: Permit me to say: I see not here on this Bruiteine of Gaalen, the throne, the Eisaon, nor the royal robe of the king? I hear that Liafail is near by, but the tables of Teacmor, the tract of the laws and the book of Chronicles of Errion are forgotten. Certainly I am in wonderment. Indeed Concobar will listen to no word spoken concerning Errion, until the writings according to ancient practice are laid on their tables in his presence! Has the virtue and dignity of the law fallen as well as the title Ardrig? Now Concobar the king will return to Ullad and will there remain until the writings are unfolded according to the practice of Tanasteac in the presence of the general assembly! Concobar went forth and was followed by all Ullad and Ultonnmact and the ollavs and judges of Ullad, and they marched away to Aodmagnmaca. After their departure Utgoine convened Gaalen and Mumain, and Murcad the chieftain of Almuin arose and said: What if one of the line of the first Ermion reign Ermion always? And it was so carried.

As soon as Concobar heard the things which transpired he said: If the children of the race convene seasonably, and if the land is held in peace and contentment, it matters little who sits on the throne nor by what title he shall be addressed?

After a short time Concobar king of Ullad wrote letters and dispatched them by the hand of a trusted messenger to Utgoine saying: Truly gentle O king at the first opportunity coming let the writings be unfolded on their tables in the presence of the general assembly, if this practice be not safeguarded, be thou ready to tell the cause. Now Utgoine was crafty for Gaalen and Mumain were one in every plot, the princes and nobles of each kingdom were making marriage alliance and so in every way they were closely allied, therefore in the seventh year of the reign of Utgoine he dispatched the swift curriers through Errion saying: Let the general assembly of Errion convene on Magnas without delay in presence of Ermion, And the writings will be on hand and every practice of Tanasteac shall obtain. When the assembly came to session on Magnas, Ermion arose and said: O fellow rulers the lands of Ermion belonged at first to Gaalen, in the days of Eocaid of the line of Er, Don presented them to Ardrig. From that day until this Ardrig had no other crown-lands, and I affirm they are not even half adequate, of what account is the tribute and imperial taxes assessed to Ultonnmact? When Ermion will take possession of those lands he is necessarily taking from Gaalen, for this reason what if every kingdom of Errion for the future pay imperial taxes to Ermion? Concobar king of Ullad arose and said: When Ermion shall have no other source of revenue let it be as Utgoine says. Ermion replied: I should rather be without any revenue than one levied under a changable practice. As Concobar proceeded with his address the partisans of Gaalen and Mumain raised acabaal, therefore Concobar discontinued, and remained silent. Thus the question of Utgoine was carried. This was the nature of that imperial tax, Ermion will take one from every herd of three hundred head of cattle every third year, i. e. on the year of the assembly of the general assembly of Errion, or if the person paying the tax choose, he may pay the value in current silver as a freeing price for the animal, and the custom became a practice of Tanasteac from that forth. What time Ut-

goine had reigned nineteen years he sent Laogaire his son, and a numerous retinue of nobles and tribunes of the Gaal on a tour to the land of Cruiten i. e. Gaalduniat, and Laogaire married Aine the daughter of the chieftain by that Aine the maiden who came from Coriat. At this time the general assembly convened at Magnas, and Ermion arose and said: O fellow rulers it is a disheartening story, but the king of Ullad is the first to forbid the herdsmen of Ermion to collect the imperial tax of the land. I conceive that the voice of Concobar would be loud in protest against any person so treating himself? Concobar arose in answer: This tax is levied as a defrayal for the expenses of the great feast and the games of contest, celebrated when the general assembly convenes, now let Ermion name the time and the just pro rata will be driven here in season. For it is in my opinion a dangerous precedent to permit the taxmen of Gaalen to enter the kingdom of Ullad to take tax, perchance after a while they would come not with the staff of the herdsman, but with an army to despoil the land and drive off a booty. The tribunes of the Gaal will without doubt pay their imperial tax to the reigning Ermion. When Ermion heard this he was silent. Utgoine appointed twelve men as questors in Mumain and Gaalen to receive the taxes, and placed his first born son Gialcad, as chief questor over all of them. In the twenty-second year of the reign of Utgoine, Aongais king of Mumain, died, when the assembly of Mumain gathered on the Bruiteine, they elected Noid the brother of Aongais as king over Mumain. In the twelfth year of the rule of Concobar in Ullad, Dod the Ardollav died. When the ollavs convened in conference they elected Leigbar Ardollav.

Concobar walks in the ways of his race, as good and wise as any of them. In the thirteenth year of the rule of Concobar in Ullad, the chieftains of Ardtan, Maginse, and Larne sailed away over the sea to the land of the Cruitni, i. e. to Gaalduniat (Caledonia) they made court and sojourned they and their retinues with their kindred. They made a safe and joyful voyage. Every one was pleased. Now Roigne the son of Ermion was one of the accompanying staff. On their return Roigne made his court to Concobar at Aodmagnmaca, and Concobar loved Roigne, for Roigne was more truly wise than any of the race



of Iolar excepting Eterial alone. He is a proficient master of the poems of the bards, and of Music. He copied for himself the tracts of the law of each of the kingdoms of Errion and the practice of Tanistry, as well as the manners and customs of the Danaans, yea even of the Firgneath. He revised many of the rules of Tanistry. In the twenty-fifth year of the reign of Utgoine the general assembly of Errion sat on the Bruiteine of Magnas, and Utgoine arose and said: O fellow rulers and free-children of Errion, since the Gaal multiplies in exceeding great numbers, and the Gaal of Feothar are before us, it is my opinion that the general assembly should sit every third year, if nothing else be done the Gaal Scioth Iber which increases beyond numbering like the sands that whiten the sea shore, can hear the sound of each others' voice? It pleased the assembly and it was so decreed.

In those days it came to pass exactly as Concoibar had sometime before foreseen, for Gialcad entered Mumain after over-running Gaalen, and rushed the cattle from the meadows, and pastures as the hunters do the stags in the chase, or as the warriors bear away a spoil and tribute in war. When complaint of Gialcad's acts came to Utgoine, he summoned him before him and questioned him, but Gialcad filled his father's ears with false testimony and lies. But indeed after a time Utgoine was aware that Gialcad his son and Bacac his brother made unlawful seizures of herds from the pastures of the Gaal and drove them to their own possessions. A great wrath blazed in the mind of Utgoine, but it is said in Mumain and Gaalen, that the anger of Utgoine had not been half so great were the cattle driven to his own lands. Ermion dispatched curriers to Gialcad and Bacac saying: Come forthwith into my presence.

Ermion placed the sharpest rebuke on Bacac, saying: By Baal O Bacus it is well that nature debarred thee from ever being king over Errion! (he was a cripple). But Bacac grew pale with the fury of anger, and drawing his dagger from its sheath he drove it to the hand guard of its hilt into the intestines of the king, and giving the weapon a twist in the wound, he left it and fled with haste. After a while Leogaire came to the chamber in which his father was wounded, he still lived, and re-



lated to him the evil which befel him and the fratricide committed by Bacac.

Shortly after telling, he breathed his last breath of life. But Giolcad came with speed to the tents of the king of Magnas, but Laogaire pursued Bacac and before the body of his father was cold in death he took vengeance and eric on him for the murder of his father. So fell Utgoine Ermion, styled the great. He reigned thirty years over Errion.

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X. Book. IV. Chapter. Reign of Laogaire sixteen years from 270 to 254. B. C. (See Annals of the kingdom of Ireland Vol. I, Page 76. Age of the world 4607. Under the name of Laogaire Lorc. Also in the Annals of Clonmacnois.)

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After the murder of Utgoine by the hand of his brother Bacac, Gialcad the oldest son came and swept all the royal treasures from the pavilions of his father such as gems and jewels and rare treasures. After making this seizure he sent curriers through Gaalen summoning the princes and nobles to the Bruiteine of Gaalen to elect a king. Now it transpired that many were adverse to Gialcad for they believed Gialcad was present when Bacac murdered Utgoine his father, and they knew for certain that he showed no zeal in exacting vengeance of Bacac? On this account they elected Leogaire for it pleased them how he pursued and slew the murderer Bacac. The general assembly of Errion convened on Magnas, and the princes and nobles of Mumain and Gaalen elected Leogaire Ermion over Errion, but indeed the king and nobles of Ullad and of Ultonnmact were not present.

The wrath of Gialcad smouldered for a season against Leogaire however since he remained at the head of the questors of Errion, indeed he was in everything save the title more a king than Leogaire, therefore he begot a species of love for his brother. Notwithstanding Roigne feared for his brother's sake for he loved Leogaire, and said to him: I beseech you to advise with Connobar king of Ullad, for Noid king of Mumain is like a prince of Gaalen since he married Aine. In like manner the wife of Leogaire himself was the daughter of the chief of Cruiten. Ultonnmact stands in true friendship with Ullad. Therefore

what if Gaalen and Ullad should always rule over Errion: The king of Ullad in Aodmagnmaca, and the king of Gaalen in Mag-nas? And a covenant to stand for the future between you? Leogaire answered: Let Roigne proceed as he deems just. After that Roigne set out for Aodmagnmaca, and repeated to Conncobar king of Ullad the same words. This was the reply Conncobar made him: What time the sons of the hero first came, after the drowning of Cier under the waves of the great sea, leaving Er an orphan, Iolar the ancestor of Leogaire, whispered with Blath surnamed Amergein the Ardcromfear saying: Since his father is dead, we will take his share and his division of the territory? But Marcac the forefather of Noid raised the shield of his protection over the youth so it was that my great-father Er was established in the land of Ullad! It was here his cairn was built therefore is his division of the land called Ullad. Now Leogaire adviseth with his brother Roigne to seize and despoil Noid of his kingdom. Return home to Gaalen O Roigne and say to Leogaire, thus spoke Conncobar king of Ullad: From the beginning Ullad was the division of the sons of Er, their children will retain that much by law or if necessary by force of arms. They do not need nor desire to possess more. The king who now reigns in Ullad will without doubt walk in the footsteps of his race, and if required will march the collanns of warriors to maintain the laws of Errion. The words of Conncobar put Roigne to shame, and he answered: Had Conncobar known Roigne's love for Leogaire and how he fears Gialcad he would condone my words.

Conncobar took his hand and said: Have courage O Roigne Conncobar shall remember your words no more. Go O Roigne to thy brother and relate the words of Conncobar to him, and return and dwell here with me, perhaps the friendship between us safeguard the peace between thy brothers. Roigne did according to the word of the king of Ullad. Now Leogaire gave Gialcad scope to do as he listeth, and Gialcad began to conduct himself with haughtiness through Gaalen and Mumain, and though the tax of the high-king was the same as any other claim yet Gialcad levied upon it as if the spoils of war until the spirit of revolt began to move in Gaalen and in Mumain.

For this reason Roigne set forth for the tents of Gialcad

to confer and remonstrate with him, but the wrath of Gialcad was so aroused that he would have slain his brother, but that Roigne was more expert in arms than he, for Gialcad was thin and weak of body. After this Roigne returned to Aodmagnmaca and dwelt with Connobar the king. Roigne was more learned and wise than any of the race of Iolar, for this reason it was rumored in Mumain and in Gaalen that Lerida mother of Roigne and queen of Utgoine was paramour to Ros prince of Ullad. For the truth of this gossip I, Leigban, will not vouch.

In those days owing to the discontent and unrest in Mumain and Gaalen many set out from Errion.

The children of Feine (Phoenicians) were the first to bring to the Eastern world the military renown, the strength, bravery and heroism of the Gaal Scioth Iber. They were in great demand by the kings and rulers of the world in time of warfare and battle.

But there was a law made by the kings and high-kings of Errion forbidding foreign military service to the men of Errion, inflicting a penalty on every one who accepted such stipend, and branding them as outcasts from their tribes forever in Errion. Hence when they had served their period of foreign service in arms, they did not return to Errion, but retired to Gaalatia where their fellow-mercenaries had founded a colony. Since in Errion there abounded dense oak forests and they fed their swine on the acorns which gave the pork a delectable flavor, therefore the buyers of Feine came each year with a merchant fleet, ostensibly to buy up pigs, cattle, wheat, and wool, but privately through the medium of the priests of Baal to incite the youth to sail with them to the Eastern world. They received an ounce of silver for every soldier, but it was said that the cromfir received half the profit. Whenever it transpired that a chieftain, or a ruler was dissatisfied with his lot in Errion he set out with his companions in arms and his tribes people to the Eastern world and they laid tribute and a tax for supplies, on every country, tribe and territory through which they marched. In the days of Utgoine the high-king, countless thousands set forth from Errion, and they made war on anyone who opposed their progress. Even as Brian MacCeuth depopulated Italy, and burned the city of Rome, because the



Romans attempted to do him dishonor. After the death of Alexander the great son of Phillip in the far East. There were ten colanns in his service without pay from the time of his sickness to the time his kingdom was divided among his chieftains, though Langeur MacCuir pressed Liosimachus the military paymaster for the stipend at least of the common soldier of the men of Errion. This was Liosimchus reply: March away to the north of Thrace O royal hero, and when I and the army will come I will pay your just demands. Afterwards when Liosimachus came, this was what he said: Great God am I alone to be held responsible for the debts of Alexander, and I receiving the least valuable divisions of his kingdom? So he refused them their back pay. But MacCuir said to his mercenaries: O free sons of Errion will we accept the refusal of our common stipend from this Liosimachus without a thrust or a blow?

They formed on the spot and marched against Liosimachus and waged a great battle with him, routing and slaughtering his army and killing himself. After seizing an immense spoil of gold, jewels and priceless treasures captured in the wars of Alexander, they set forth for Gaalatia. In the East, Phyrus king of the Mollosians was the bravest royal hero of the world in those days. All the teeth in each jaw were a solid piece of bone and enamel. After viscidities in flight and exile he afterwards regained his father's kingdom in Epirus.

He incorporated two comlanns of the Gaal Sciath Iber into his army. They became such resolute favorites of his that they were styled throughout the East "The Phyrre Phalanx."

It was by their prowess he broke many battles, and wrested victory frequently from the sullen warriors of Rome on the plains of Tarentum. Afterwards Phyrus perished in the city of Argos by the impact of a roofing flag which a hag of that city cast down upon his head from the top of her house.

Ullad enjoys peace and prosperity. Ullad and Ultonnmact are as one. In those days Concohar began to enlarge the Murnollavs and to build additions to Aodmagnmaca. For the rows of edifices constructed by Eocaid were not sufficient for the housing and dormitories of the scholars who came in multitudes from all divisions of Errion and from the land of Cruiten. Leig-



ban took no rest but went from Murnollav to Murnollav unceasingly but his strength was not equal to his inclination, therefore he died in the twenty-sixth year of the reign of Connobar and the children of the land mourned him sorely, but the sorrow of none was greater than that of Roigne the son of Utgoine. When the ollavs assembled in conference they elected Toile as ardollam. Now in the ninth year of the reign of Leogaire Ermion, Noid king of Mumain died after a reign of seventeen years, when the assembly met on the Bruiteine of Mumain they elected Lugad the son of Noid king over Mumain in place of his father. It transpired that Lugad was under the influence of Gialcad so that he did whatever he wished, but while Conobar lived Gialcad feared. After a reign of thirty years Conobar expired in Aodmagnmaca and was buried there, his tumulus stands to the eastward, and when the assembly of Ullad convened on the Bruiteine they elected Fiacnac the son of Cas, the son of Ciombaot, king over Ullad. Then the spirit of Gialcad arose, when the general-assembly of Errion convened in the first year of the reign of Fiacnac. The mouth and hand and eye of Gialcad gave attendance to Fiacnac, after a little while he said to him: Hast thou O Fiacnac ever thought of the danger impending Errion from Oilliol son of Aine of the race of Feotar? Is it meet or just that this Leogaire should rule who mouses about like an owl? If Fiacnac would take the throne? But Fiacnac replied: No O Gialcad let each retain his own possessions. When the king of Ullad came to Aodmagnmaca he related to Roigne the words of Gialcad. Roigne went with haste and whispered the news to Leogaire. When Roigne returned to Aodmagnmaca he repeated the words of Leogaire to Fiacnac: It would be most desirable to me to be rid of the burden of ruling. When the Assembly of Ullad convened on the Bruiteine after these events, and upon the reading of the writings according to practice, Fiacnac did not hear the words he commanded Toile to record. Then Fiacnac king of Ullad arose and said: O princes and freeborn children of Ullad my ear has heard nothing of the story which I commanded Toile to inscribe in the book of Chronicles concerning the words which passed between Gialcad and Fiacnac king of Ullad? And it happened that confusion came over Toile and his memory de-

served him, so that from that moment he was like a child. So when the conference of Ollavs sat in Aodmagnmaca they elected Seagair Ardollav, and he recorded the words in their proper place faithfully. At this juncture Gialcad scattered ugly and evil rumors about concerning Leogaire: That his father was not fratricidally removed by Bacac, but slain by his brother in expectation of possessing the throne, that it was the fear of Leogaire that drove himself at that time to his father's tents, that Leogaire frequently asked him for condonement for the crime, and that he should rule in all things except the title of king.

Lo now when these whispers had swam through the land; even so great was the esteem of Leogaire or else his fear, that one would suppose Gialcad was Ermion. Then in the sixteenth year of the reign of Leogaire an embassy came to him saying: Gialcad thy beloved brother lieth on his bed of sickness, and calleth for a sight of Leogaire his brother before he dies! Leogaire proceeded to the dwelling and stronghold of Gialcad to comfort him, and according to the royal usage he took with him his armed guard. When Leogaire was passing out the threshold of the chamber, Gialcad said in a faint voice: Why O brother didst thou bring this noisy loud-shouting retinue? If it were but possible that thou and thy son Oilliol should stay a short while with me, many a grave and sorrowful matter I have to relate to you O my dearest brother! It transpired that Leogaire gave ear to the pleading of his brother and dismissed his body guard that came with him. What time Leogaire and Oilliol his son dwelt in the tents of Gialcad, Dub (Duff) the chieftain of Remion and his son gave attendance to them.

On the evening of the following day, before Leogaire and Oilliol retired to their bedchambers, they entered Gialcad's chamber, and as Leogaire sat on the edge of the bed and Oilliol by his side, Dub and his son entered the chamber, then Gialcad sprang up quickly and drove his dagger dreadfully into the bosom of Leogaire, and Dub and his son killed Oilliol. Thus fell Leogaire after he had reigned sixteen years.

After the assasination when the butchery was complete, Dub and his son gave a shout and raised a great uproar, without delay the story got circulated through Errion: That Leogaire and his son Oilliol attempted to murder Gialcad while he

lay on his sick-bed, but that Dub and his son Morcean overcame them while off their guard.

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XI. Book. I. Chapter. Reign of Giolcad son of Utgoine seventeen years 254 to 237 B. C. (See Annals of the kingdom of Ireland Vol I. Page 68. Age of world 4609. Under the name of Cohtac Caol Breag. Also Annals of Clonmacnois.)

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Upon the death of Leogaire, the swift curriers were dispatched throughout Errion to summon the kings, princes, chieftains, ollavs, and the tribunes of the people, together to elect an Ermion. When the general assembly sat they elected Gailcad Ermion, for prior to the convening of the general assembly he was elected king of Gaalen on the Bruiteine of Magnas.

In these days Duac the son of Oilliol son of Leogaire, was a babe two years old, they bore the child away from the knowledge and danger of Gialcad, and hid him in safe keeping in the fortress of Fearmor the chieftain of Coriat, who was son of Morla the father of Aine the Queen who wedded the chief of Cruiten. Now this Aine was mother of that Aine whom Leogaire married in the land of Cruiten and she bore for him Oilliol who was the father of the little exile Duac.

It came to pass that Ermion sent trackers to trace up the child, a certain message came back to him, saying: The child is a deaf mute. For Alla mother of the children of Fearmor named the child "MAON" and so every one called him. Now the same day that Maon was carried to the tents of Fearmor Alla his wife gave birth to a female child, calling her Moriat, she became the foster sister of Maon. Gialcad did not further molest Maon, but the stories of Utgoine and Leogaire, and Gialcad and the wounds which Gialcad suffered from Oilliol the son of Leogaire before he raised his hand to parry them, were industriously spread far and wide.

However nobody ever saw the alleged wounds. After a while it began to be questioned more particularly now of this physician now of that: O sire art thou he who dressed the wounds of Gialcad which he received at the hands of Oilliol son of Leogaire? But each individual answered: No. Word of all those occurrences came to the hearing of Fiacnac king of



Ullad, but he replied: Except Roigne the seed of Iolar are all alike. I will not interfere between them. At this time Mumain was at the nod of Gialcad for the prince of Ib-Lugad married Ermion's daughter. But Ullad dwelt under the shield of peace and prosperity all the days of the sixteen years which Fiacnac ruled the kingdom. When Gialcad had defiled the throne of Errion twelve years, Fiacnac king of Ullad expired. When the assembly of Ullad sat on the Bruiteine, Daire son of Fiacnac was elected king of Ullad in place of his father. What time Daire had ruled one year Maon had grown to be a youth, and of such noble mould that his fame reached the hearing of Gialcad, it was unpleasant news to him. Suddenly there was no trace of Maon on Coriat. Fearmor came to Aodmagnmaca and related to Daire that he was returning from Ardtan whither he had accompanied the youth on his journey to Ner the son of Cruiten who was the chief of the land of Cruiten, for word came to the ear of Fearmor that Gialcad was about to slay Maon.

He likewise related to Daire the condition of the children of Mumain, narrated how a portion of the earth sunk down the length of a bowshot and how the waters rushed into the gulf, and remained there, and it is called the Waters of Gurna in Coriat. Fearmor was not profoundly learned save in the chase, music and the dance. The king said to me: O Seagar that man is without wisdom, the slender share he has, he defiles with deep potations which smothers the intellect of man. As Fearmor set out for Mumain Daire presented him with two steeds: Iac and Easog, and two splendid dogs Sugac and Luc. Fearmor went his way happy. After the lapse of four years Fearmor came again to Aodmagnmaca, he spoke like this: Maon still resides with Ner in the land of Cruiten every tongue praises him highly. Although his body is in the land of Cruiten yet his soul is in Errion, he covets leave to set his foot upon its soil. Gaalen and Mumain desire a sight of the brave youth, the chieftain of the Feotar has promised all aid in his power, what saith the king of Ullad? Will he not raise a hand to pull the Easog Cobtac from the throne? Daire replied: Mumain raised him up, let Mumain pull him down. Ullad will remain in her peace and prosperity. But Fearmor continued: Will the king of Ullad oppose the march of the Feotar who will lead



Maon hither? Daire king of Ullad answered: The Gaal of Ullad and the Gaal of Cruiten are brothers let them march through Ullad and welcome. After that Fearmor went to the beach of Ardtan to await the coming of Maon and Glas son of Fearmor and his retinue and the army of Feotar, for it was there he expected to sight them.

Fearmor stood on a cliff over the sea, and saw a boat approaching the port, in it were the messengers whom Fearmor had sent to the land of Cruiten to Maon along with Crafiene Fearmor's minstrel. They said: O Fearmor Maon and thy children are well, and will be here presently. What time Fearmore had gone to Aodmagnmaca, the messengers sent to Cruiten not yet returned, Moriat chanced to hear what was transpiring, she could find no rest at home or afield where Maon used to be, and her affection and love grew within her and devoured her heart! Alla beheld the condition of her daughter with sadness, but she spoke not. Until Moriat said: Permit me to go to thy sister in the tents of Oir? And Moriat went. At this juncture the chieftain of Airmion was absent with the hunters, but his two sons youths were at home. Aongaisa their sister was a dear companion of Moriat, more so than any in the land of Mumain. Now Moriat confided to her every desire of her heart. The two maidens and the two youths with their attendants set out and did not rest until they stood on the land of Ullad, they came to Aodmagnmaca for they heard Fearmor was there, and Daire the king introduced them to the presence of the chieftain of Coriat, and Moriat looked at Crafiene the aged bard of Fearmor, she read in his eyes how matters stood. The feast was prepared, they were no more than seated at the banquet when footsteps and many voices were heard, and warriors in the panoply of Errion entered, others wore the rough dress and spears of Feotar. Before a word could be uttered Moriat was enfolded in the arms of Maon. Fearmor embraced Glas his son and Maon and conducted them into the presence of Daire king of Ullad saying: My son Glas a brave youth, and Maon the foster son of Alla. So the royal attendants enlarged the banquet board, and Daire the king of Ullad gave them a gentle welcome. Awakenning the strings of music, Crafiene sang:

The evil deeds of Cobtac, the fall of Leogaire and Oilliol the flight of the child to Coriat, the adoption of Maon, his second flight to the land of Ner. The love of Maon and Moriat. When Crafteine had finished he said: O gentle and mighty king of Ullad what if Glas narrate the second part? So Glas the brave son of Fearmor stood saying: Four years did Maon and Glas and their retainers from Mumain, sojourn in the land of Ner. We listened continually to see if Errion would call us, when the four years were completed the hour was at hand, Ner prepared two comlanns of the Gaal of Feotar to march with Maon on his journey. We crossed the sea to Errion, Maon dispatched curriers to the promontairies nearest to light fires as an agreed signal to the watchers, quickly the fires were blazing to the west and south. It happened that Gialcad was on the southern boundaries of Gaalen when word came to him, saying: The son of Oilliol cometh upon the king. So he sent the swift riders out to concentrate the comlanns of Gaalen and Mumain immediately. Indeed the comlanns of Mumain assembled but they marched away joyfully to Maon, and the comlanns of Gaalen were cold on the cause of Gialcad. Maon set out with haste until he came to the army of Gaalen, he sought out Gialcad, and he commanded the heralds, saying: Let Gialcad show his blood-guilty face until he hears the wounds of Oilliol speaking through the mouth of Maon. But Gialcad was heavy of heart and weak of hand by the weight of blood, therefore he did not show himself. Maon saw a company near the heralds and thinking that Gialcad was one of them said to his body guard: Can we not cut down that lean wolf and his companions? Ordering a charge they clove through Gialcad and his body-guard very quickly. We raised Maon on our shields, and as the comlanns assembled around he said: A gentle welcome to you my brave friends, and the shout of a mighty cheer arose, and the clashing of shields. Glas said: Doth he speak O brave warriors? All answered: He speaketh. The youth Maon said: No dirge shall be sung nor war song chanted over such as he, for he murdered my father and my father's father! So far his fall has been as honorable as the death of many a mighty king, the breath of life is in him still, it is not just that his evil spirit be breathed out into the air of Gaalen? The hosts replied pros-

per Baal and all the works of Labrad! We lowered Labrad from our shields to the ground. But soldiers went to Gialcad still breathing and binding his hands and feet with fetters of chain dragged him to a pit they dug in the earth, and cast Gialcad into it, calling him: Cobta-Caol Breug!

They settled the soil even with that surrounding it, so that no memory of him should remain over the earth. After that we came to Aodmagnmaca. Daire king of Ullad presented Crafteine a harp resplendent with chased gold, the like of which had never before come into Mumain. Crafteine named it Daire. To the two young heroes the king presented a choice war-horse and a coat of mail, and Eoca Daire's queen gave each a fine cloak and belt and pin and a dagger of red gold. After this they proceed homeward to the tents of Fearmor, where Maon married the beautiful and blooming Moriat.

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XI. Book. II. Chapter. Reign of Duac seven years 237 to 230 B. C. (See the Annals of the kingdom of Ireland Vol. I. Page 76. Age of world 4659. Under the name of Labrad Lunseac and Maon son of Oilliol. Also the Annals of Clonmacnois.)

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When Gialcad fell after a reign of seventeen years, whereas many of the nobles of Gaalen fell with Gialcad in the battle of Dunnarig a time passed before the election of a king. When the assembly of Gaalen sat on the Bruiteine they elected Duac son of Oilliol brother of Utgoine, king over Gaalen, when the princes and nobles of Mumain and Gaalen assembled on the Bruiteine of Magnas they elected Duac Ermion. But Labrad son of Oilliol son of Leogaire lived on his father's possessions and retained the companies of Feotar about him for they did not return to Cruiten. In the first year of the reign of Duac the curriers went through Ermion summoning the kings, princes, chieftains, ollavs, tribunes of the people, and the judges, as well as the king, and nobles of Ultonnmact, to convene as the general-assembly of Errion when they should see the fires ablaze on the top of the raths throughout the land. The curriers added indeed: Labrad had brought indictment against Morcean chieftain of Remion.

When the general assembly convened, there gathered multi-



tudes greater than since the days of Oilliol Biorgneat around Magnas. When the assembly sat the first session Ermion was on the throne, and the king of Ullad, Mumain, and Ultonnmact, were each in his proper place. The judges sat on chairs, then Tollard the Ardbreitem of Errion arose saying: Let Morcean the chieftain of Remion stand before the assembly. And Morecaen stood up. Tollard said: After nine days when the general assembly shall sit in the second session let Morcean give answer to Labrad for the blood of Oilliol his father and Leogaire his grandfather some time since Ermion? Then the assembly went forth but there was no great feast nor athletic contests as were formerly on the field of Tabarta. Labrad remained in the tents of Daire king of Ullad and Fearmor and many of the princes of Mumain came as did Crafteine the bard from Coriat with the harp which the king of Ullad gave him, he awakened music on the chords of Daire his harp sweeter than was before that time heard in Errion. When the assembly sat the second itme the name Morcean was called publicly, but he was not in his place, nor to be found, nor word whither he went so Labrad and Glas and Labrad's companies went, and requested a company of trackers to run down Morcean but no trace of him was to be found on the face of the land, when Labrad returned he listened to the words of the law of Errion. He stood in presence of the assembly and asked: When shall the testimony of Degain and Stad be heard against Morcean? All remained silent until Fergais prince of Ullad arose saying: What time Morcean shall stand in our presence. But Labrad answered: Not till then? He began to talk, when Daire king of Ullad arose and said: O fellow rulers and freeborn sons of Errion, although I admire the zeal which Labrad manifests in pursuing the man alleged to have shed his father's blood. Then Labrad interrupted: O king it was the murderous Morcean who gave the first thrust! Daire continued: O Labrad though thou art dear to me, the laws of Errion are dearer.

What if Labrad take his seat among the princes of his race until his ear hears the words of the tract of the laws? And it was so. When the words were finished, Daire arose and said: Labrad now has heard that it is necessary for every tongue to be silent while the indicted one is absent. Labrad became



sad and said: Another three years shall elapse and Morcean alive? While he and his father struck the instant they heard the signal of Cobtac-Caol-Breug? Daire said: Let the words of the practice of Tanasteac be heard, and the words were read, then Daire king of Ullad said: The case of the death of Oilliol can be examined on the Bruiteine of Gaalen, Labrad was satisfied. After the three days the book of the Chronicles was read, and when the heralds proclaimed: Stands any one on the Bruiteine demanding justice? No voice answered. The hosts dispersed homeward. Daire king of Ullad sent four times nine youths with Crafteine to learn to play the harp. When Lugad king of Mumain had ruled twenty-seven years he died, and when the assembly of Mumain convened on the Bruiteine they elected Eunda in place of his father king over Mumain and in the ninth year of the rule of Daire in Ullad Seagair died and when the conference of the ollavs assembled they elected Stacad ardollav of Ullad. It was afterward asserted that there was no ollav in Errion nor Gaalag wiser than Seagair since the days of Parlat. In his seventh year as Ardrig of Errion Duac expired. They buried him and constructed his cairn in Magnas.

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XI. Book. III. Chapter. Reign of Duac son of Oilliol seven years from 230 to 223 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 77.)

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After the death of Duac, when the assembly of Gaalen sat on the Bruiteine they elected Duac son of Oilliol son of Leogaire king over Gaalen. The carriers went out through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, assemble as the general assembly of Errion for the throne of Ermion is vacant. When they came into session they elected Duac king of Gaalen Ermion. Now it transpired that Duac grew haughty to a degree, and he would not take the counsel of Daire about the children of Feotar which followed him from the land of Cruiten. Whatever evil the soldiers of the two comlanns did (and many were their transgressions) Ermion did not discipline them. On a certain day Cinc son of Cinc, officer of the comlann and a prince of the Feotar spoke to Melgat son of Cobtac reviling him saying: Are those red

brands on your face the marks of the blood of Oilliol? For indeed there were two red spots on Melgat's face since he was born. So Melgat complained to Duac of Cine's misconduct, his reply was: Wert thou on hand when thy father murdered my father? Now in the sixth year of the reign of Duac as Ermion the general assembly of Errion convened, and the word ran concerning the deeds of Duac, moreover, it displeased the kngs of Ullad, Mumain and Ultonnmact, yea even the princes of Gaalen, that the comlanns of Feotar should stand in arms so close to the general assembly of Errion. Melgat spoke privately now to this noble now to that, and ascertained that Ermion had forfeited the love of the freeborn sons of Gaalen.

Therefore Melgat made a covenant of revolt with them against Ermion. Melgat prepared a large force, and Duac massed the comlanns, and it was wonderful to see in Errion the children of Gaalen arrayed against Ermion, and half Mumain was with Melgat that is Conn prince of Ib-Lugad and the chieftains of Deas beyond Amanmor, but the king of Mumain did not proceed to the war. The two armies met on the boundaries of Mumain and Gaalen among the hills of Ceas. Melgat commanded to be proclaimed: Who are those aliens who carry their lances for a charge in the land of Errion? Let them go without delay to the land of their dwelling. Duac answered aloud: The warriors who slew Cobtac Caol Breug, they will march to their dwellings around Ermion over the corpse of Melgat. They sounded "To battle." And the heralds about Melgat proclaimed: Let it not be said in Errion in future that one of the half-breeds went safe from this battle. The comlanns face to face fought valorously and desperately, and Duac fell, and there didn't a man of Feotar remain to tell the story after the battle, Melgat commanded: Let the children of Feotar be interred according to the custom of the land of Cruiten, and it was so. Duac's carn was constructed over the spot where he fell. His name at first was Duac son of Oilliol, surnamed Maon, but the day he cut down Gialcad the army called him: Labard. And this is his name on the roll of kings. He was also surnamed: Lungseac, because he came with many ships to Errion. The mouth of the waters of Slaigne is no longer called: Inbior Slaigne, but Loc Garbmuin because there the

Gaal of Feotar came to port. As the battle ended when Duac was killed Morcean the chieftain of Remion came into the presence of Melgat for Morcean fought in that battle. But Melgat commanded that he be apprehended so that he would make answer for the indictment regarding the blood of Oilliol. And the reign of Duac was seven years complete as Ermion.

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XI. Book. IV. Chapter. Reign of Melgat twelve years 223 to 211 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of the world 4678. Under the name of Melgat Moltac. Also Annals of Clonmacnois.)

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Now from the time Labrad Luingsac armed the comlanns of Feotar with "Slaigs" (i. e. broadheaded spears) the kingdom of Gaalen began to be called: "The kingdom of Laigean" i. e. The kingdom of broadheaded spears. When the assembly of Laigean convened on the Bruiteine they elected Melgat son of Giolcad king over Laigean. Then Melgat summoned the judges to the Bruiteine and Morcean was placed before the assembly Degan and Stad were called and raising their right hands they swore by Baal, Re, and Tarsnasc, and invoked the spirit of Oilliol saying: As soon as Dub and Morcean heard the voice of Gialcad they ran from the place where they were, and Degan and Strad followed after them and saw Galcad standing over Leogaire who was stretched on the ground, and Oilliol entered and Morcean stabbed him with many thrusts until he died. Tollard the judge addressed Morcean: Thou hast heard the testimony against thee, what dost answer to them? Morcean remained silent but he looked up pityfully to Melgat. But Melgat said publicly: Do not turn thy gaze appealingly to me O Morcean for there is neither pity nor mercy in my heart for thee. If my father lost his senses should I lose my fame? Let the judges speak. Tollard said: Shall the tract of the laws be unrolled? And every member raised the right hand. So the sentence was read, and he was delivered over to the hands of the executioners and a great throng gathered about, and Morcean was removed from the sight of men forever. For this act of justice the mind and desire of every one was grateful to Melgart, they surnamed him "Melgat Moltac." Then the curriers went



forth summoning the kings, princes, chieftains, ollavs and the tribunes of the people, to general assembly of Errion saying: Indeed the throne of Errion is vacant. When the assembly convened Daire kng of Ullad was in his place, and Melgat's acts were so pleasing to him, that as soon as the heralds proclaimed: The throne is vacant, Daire king of Ullad arose, and said: O noble rulers and free born sons of Errions what if Melgat son of Gialcad sit upon the throne? They elected him as with the voice of one man. Melgat ruled justly, since the days of Utgoine the law began to lose force in Mumain Laigean, but now Melgat gave them due prestige, Daire in like manner is the flower of Ullad, Ullad and Ultonnmact are in peace and prosperity. Now in the third year of Melgat's rule as Ermion, before the going out of the heralds to summon the kings, princes, chieftains, ollavs, and tribunes of the people, to sit in the general assembly, Feargeal the Ardcromfear of Laigean came with a deputation to the tents of Ermion on Magnas, and Feargeal conducted the deputation into the presence of Melgat the king, and the deputation was an embassy from Gaalag, Iberia, and Buasce, and Gaistrebaal a fosterling of Aonbaal was the head of the deputation, he bore with him letters from Aonbaal his brother chieftain of the Feine and high lord of the Gaal Scioth Iber in Gaalag, and the Gaal Scioth in the west of Europe, saying: Baal and victory to thee O Melgat Ardrig of the Gaal Scioth of Errion and the Gaal Scioth Iber in the western world. I have declared war for the sake of the Gaal Scioth the children of Feine of Catharcedun (Carthage) against the tribe of Remion (the Romans). I Aonbaal son of Amalcer Barrgais have decreed war in the name of Catharcedun, but in fact for the sake of the Gaal Scioth Iber, Ogageis, Naoimadeis, on the face of the earth, indeed for the sake of all mankind! for in truth if the human race stood on the Bruiteine when the heralds proclaimed: Stands any being on the Bruiteine demanding justice? Then it would behoove mankind to lift its voice in accusation against the tribe of Remion! For in whatsoever region there is peace and contentment, whatsoever place there is prosperity and plenty, in whatsoever country there is riches and treasures, such a place will arouse the avarice of the Remions. An avarice that withers like Baal in his wrath and violence. I am under



vows to be forever against the tribe of Remion! What time my father Amalcer Barrgaís was to proceed with his army to Eisbaniat (Spain) and I a youth of nine, he made a great sacrifice to Baal the highest and asked me if I wished to go with him? I replied: It would be most pleasing. He said: I will take you if you promise as I demand. And he dismissed all who were around the altar, and commanded me to place my hand upon it making oath: That I would be a perpetual enemy to the Remions, that there should be no friendship between us forever! I swore and have kept the oath O king to this day. For these reasons I ask the hand of friendship of thee, and if possible aid against the Remions. My brother Gaistrebaal will explain at length the conditions of the covenant between us. But Ermion said to Feargeal and Gaistrebaal. I cannot give answer to this case, but the general assembly will convene shortly, stay in my pavilions and I will place the question before them. And it was so. When the general assembly sat Ermion arose saying: O fellow rulers and freeborn sons of Errion when the assembly shall come to order for the second session after the nine days Ermion has words to place before your consideration. When the assembly sat for the second session, Gaistrebaal and his deputation was seated among the princes of Laigean. Ermion arose and said: O thrice gentle and noble rulers of Errion: There has come to us Gaistrebaal brother of Aonbaal the high-prince of the Feine of Catharcedun with an embassy of the Gaal Scioth of these regions if it seem pleasing to you Stocad the Ardollam will read the letter which Aonbaal and our kindred people writes to us? Stocad read the letter in hearing of the general assembly, after the reading they conferred, but they were neither unanimous nor of one counsel upon the question, After a time Conn prince of Ib-Lugad arose saying: If Daire king of Ullad would speak? A murmur passed through the assembly saying: Yes if the king of Ullad would speak! Therefore Daire arose and said: O fellow rulers most renowned, and freeborn sons of Errion in this cause before replying to Gaistrebaal for the sake of our brother Aonbaal high prince of the Feine of Catharcedun, and the Gaal Scioth in those regions, it behooves us to reflect in the first instance: What our wishes may be? And in the second place: What is permissible, and

what the law of Errion forbids, for to this general assembly the law of Errion transcends all else! Therefore I say: Certainly we desire to extend the hand of friendship to Aonbaal for all time, but to make a pact as allies to wage war with him against the tribe of Remion, would be unlawful for us, for there are words on the tract of the laws of Errion saying: No king nor sovereign prince shall march forth the comlanns out from Errion. And so it was decided. Notwithstanding there gathered privately, chiefly through the zeal of the cromfir, numbers sufficient to form four comlanns, the greater part of them were partisans of Labrad Lungseac, but there came also brave warriors and diatribes (i. e. adventureres separated from their tribe by any cause) from every kingdom even from Ultonnmact to the port of Loc Garbmuin, and sailed away with Gaistrebaal. Now in the fourth year of Melgat's reign Eunda king of Mumain died, when the assembly convened on the Bruitene they elected Maccorb his son king over Mumain. The following year Conn prince of Ib-Lugad expired, and Lorc his brother was elected in his place. Maccorb king of Mumain married Lorca daughter of Lorc. It transpired that Lorc and Maccorb believed that Ermion wished to divide Mumain against the king by stirring up the faction of Duac against the faction of Gialcad, so when the questors went forth to collect the tax for Ermion they were instructed: Bear more heavily on Tuat Mumain than on Deas Mumain. In this manner eleven years passed, until the questors came upon the land of Maccorb with violence, and as they forced away the king's herds the men of Mumain arose and cut them to pieces. For this reason Ermion wrote letters to Maccorb saying: Upon the convening of the general assembly of Errion let Maccorb answer for the murder of the questors. The curriers went forth through Errion summoning the kings, princes, chietains, ollavs, and tribunes, of the people, to Magnas. When the general assembly of Errion sat the rst session Melgat the Ermion arose saying: When this assembly shall convene after nine days in its second session let the king of Mumain answer: Why the questors of Ermion were slain? When the assembly convened in its second session, Maccorb king of Mumain arose saying: The questors were cut down because they came into the land as an armed foe driving off a spoil by vio-

lence. Daire king of Ullad said this has resulted from the questors of Utgoine, why does not Mumain send in her share as does Ullad? But Melgat replied: The comlanns of the warriors shall safeguard the law of Utgoine, and clamor broke forth in the assembly. After a while Diare king of Ullad arose and said: O fellow rulers and free born sons of Errion it is my opinion that this is the first time the general assembly of Errion has heard of the law of this man or that man? Let it be also the last time. The law is the law of Errion! So Maccorb proceeded rapidly to Mumain, and ordered his comlanns while Melgat supposed he would get Maccorb off his guard, therefore he ordered a great army and marched upon the capital of Maccorb at Brugrig. But when he approached the waters of the Meag the comlanns of Mumain were drawn up in battle array over against him. Maccorb commanded his heralds to proclaim publicly in the hearing of Melgat: Are these men questors come after a spoil? But Melgat did not follow the heralds he fought at the left wing, but Siorna his brother directed the battle in front of Maccorb. They fought with valor, Maccorb searching zealously for Melgat, but did not find him. But as soon as Lorc saw the crown on Ermion's head, he ordered his comlanns saying: O my valiant warriors behold the tax man and his train, and shouting their battle cry they charged as straight as an arrow from the bow and they cut to pieces all before them, and Melgat fell by the hand of Lorc prince of Ib-Lugad. But Maccorb marched straight to the Bruiteine of Laigean at Magnas, and commanded that everything pertaining to the general assembly of Errion be transferred from Magnas to Tabarta. When Maccorb came to Tabarta he would not enter the king's palace but dwelt in his pavillions on Tabarta.

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XI. Book. V. Chapter. Reign of Macorb son of Eunda of the line of Iber six years 211 to 205 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of world 4699. Under the name Moccorib.)

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Now in these days it transpired that Aongais, son of Duac some time Ermion was at the court of Ullad, when word came to Daire king of Ullad of the fall of Melgat, and one month



prior to the arrival of the news Aongais had attained the requisite age, therefore by counsel of Daire he returned with all speed to Laigean. When the assembly of Laigean convened on the Bruiteine on Magnas, they elected Aongais son of Duac son of Oilliol son of Leogaire king over Laigean.

Maccorb dispatched the currier summoning the kings, princes, chieftains, ollams, and tribunes of the people, to sit as the general assembly in the high chamber of Teacmor Tabarta, for the throne is vacant. When it was heard that the sessions would be again in Teacmor Tabarta joy came to the hearts of Ullad and Ultonnmact. Now it happened that Maccorb did not send all the comlanns of Mumain back. When the assembly sat the first session the heralds proclaimed: The throne is vacant. It was at this juncture that Daire king of Ullad arose sayng: O fellow kings, and freeborn sons of Errion, in that we are free, we cannot hold an election so long as armed comlanns are massed around Tabarta. Maccorb arose saying: The comlanns of Mumain will return tomorrow to the land of their dwelling. Dair said: For this reason tomorrow the assembly will manifest its choice. And it was so. On the morrow when the general assembly came to session again, Daire king of Ullad stood saying: What if Maccorb sit on the throne of Errion? All answered with one voice: Yes be it so, be it so! Maccorb went forth to Liafail, and the Ardromfear placed the Eisaon on his brow, and Lorc laid the royal robe on his shoulders. When Maccorb returned to the high chamber, the Ardollav said aloud: Let Maccorb son of Eunda from Reactad be seated on the throne of Ermion. But Maccorb stood in front of the throne and said; Not so. Let the Ardollav say Ardrig not Ermion. And it was so. Then Maccorb sat on the throne, again he arose and said: Let the name of Maccorb be written on the roll of kings "Ardrig," and it was so. Then the Ardollav read publicly the hearing of the assembly the writings of Eolus and the book of Chronicles of Gaalag. And they went forth and celebrated the great feast of Teacmor and the contest of championship on the field of Tabarta. Now there were hosts and countless multitudes from ever ytown land in Errion for their hearts rejoiced that they were again in Teacmor and on the great campus of Tabarta. When the assembly sat the second time,



the writings were read according to practice. When finished as the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice replied. And they went home to the land of their dwellings. The portals of the high chamber were closed. In the second year of the reign of Maccorb as Ardrig, Stacad died, and when the ollavs held their conference, they elected Naoinan ardollav of Ullad. The reign of Maccorb was just and clean. He summons with zeal the general assembly to Teacmor Tabarta triennially, and safeguards every practice and rule of Tanasteac.

Errion has peace and contentment. Now when Maccorb had reigned Ardrig six years he did eat a surfeit of crabs from which he fell sick and died.

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XI. Book. VI. Chapter. Reign of Aongais son of Duac seven years 205 to 198 B. C. (See Annals of the kingdom of Ireland, Vol. I., Page 78. Age of world 4702. Under the name of "Aongais Ollav." Also in Annals of Clonmacnois.)

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Now when the assembly of Mumain convened on the Bruiteine they elected Cairbre brother of Maccorb king over Mumain. The general assembly of Errion was convoked according to practice and when the assembly sat the first session they elected Aongais son of Duac Ardrig over Errion. After the reading of the writings they went forth and celebrated the great feast of Teacmor and games of contest on the field of Tabarta.

Among the hosts assembled at Tabarta were many of the returned warriors who had gone in the days of Melgat to the war of Aonbaal against the tribe of Remion, and they told of the mighty victory he seized from them in every battle and in every engagement until he shut them up within their walls in the territory of Remion itself. On this account the spirit of the cromfir was exalted for they said: Certainly it was Baal the highest who gave these mighty victories to Aonbaal! high prince of the Feine of Catharcedun, and to the Gaal Scioth his worshippers. When the assembly sat the second session they observed every rule, and read the writings according to usage. No voice answered to the heralds when they proclaimed: Stands any one on Tabarta demanding justice? Now Aongais spent

much of his youth in Ullad, and he gave earnest attention all the time to the prelections and the science of the ollavs, for this reason his mind and aspirations were better schooled in learning than was the custom for the children of Iolar. Aongais was a disciple of Lotar and it pleased him greatly to be styled "Saoi" (prof.) and Ollav (LL. D.). There was a lasting friendship between Daire king of Ullad and Aongais king of Laigean and Ardrig. Aongais Ardrig rules with mercy and justice. It happened that Cairbre king of Mumain died after a rule of four years, when the assembly of Mumain convened on the Bruiteine they elected Fearcorb his brother king over Mumain. In the seventh year of the reign of Aongais, Congaal son of Melgat organized a conspiracy against Aongais. It is said: This was the cause and the beginning of the enmity between them: Congaal composed verses on many subjects and esteemed them highly, now one day when Aongais was in his pavillions with a company of princes some of these verses were read in his hearing, and he stretched back laughing and joked about them, and the heart and spirit of Congaal was embittered, and leaving he organized a conspiracy against him. The two armies faced each other in battle array on the plains of Almuin, and Aongais fell by the hand of Conngaal, after he had reigned seven years.

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XI. Book. VII. Chapter. Reign of Congaal son of Melgat Ardrig seven years 198 to 191 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of world 4720. Under the name: "Congaal Iaraingleo Fatac." Also in Book of Invasions. And the Ogigia.)

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After the fall of Aongais, the assembly of Laigean convened on the Bruiteine of Magnas, and elected Conngaal king over Laigean. Then the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, without delay to Teacmor Tabarta, saying: For the throne of Errion is vacant. When the assembly convened the first session they elected Conngaal Ardrig, for Daire king of Ullad would not accept the throne for he was waxing old in days. Daire ruled in peace and gentleness therefore the

kingdom of Ullad and Ultonnmact were fortunate; but Mumain and Laigean were split by contention, the princes of Laigean from Duac were flattering one part of the chieftains of Laigean, and the princes of Laigean from Cobtac courting the other part of them. While Conngaal the Ardrig was spending his days composing verses for the minstrels and the poets.

His associates, with the minstrels and the poets, lauded his achievements, surnaming him "Gleo Fatac" for ordinarily it is an easy matter to be flattered by one's companion's? But in truth little learning or science that was befitting or princely did Conngaal possess.

In the seventh year of his reign he sent haughtily to Mumain even as his father did after the imperial taxes. When Fearcorb heard the ugly language in which Conngaal couched the demand for tribute and saw the cohort of questors sent to collect it, his wrath blazed out greatly. He arrayed his com-lanns and came upon Congaal and slew him, and said:

It is not meet nor just to destroy the questors of the Gaal for the evil committed by Congaal who commissioned them. Therefore he permitted them to return to their own kingdom.

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XI. Book. VIII. Chapter. Reign of Fearcorb son of Eunda seven years 191 to 184. B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of world 4727. Also Annals of Clonmacnois.)

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After the death of Conngaal, the assembly of Laigean convened on the Bruiteine of Magnas, and elected Connla son of Melgat king over Laigean. At the same time the carriers were dispatched through Errion summoning the kings, princes, chieftains, ollavs and the tribunes of the people, to Teacmor Tabarta. Now when the general assembly sat in the first session it transpired that the entire assembly arose and requested Daire king of Ullad to be king over Errion? He answered: Thrice gentle thanks to you O fellow rulers and free-born sons of Errion, but I cannot accept the title, for I deem it well to preserve half of Errion in peace and happiness. It appears there is no soul in Mumain nor life nor heart in Laigean? Still standing Daire king of Ullad said:



What if Fearcorb sit Ardrig? And it was so. He did not go forth to Liafail, Daire king of Ullad laid the eisaon on his brow, and Connla king of Laigean placed the royal robe on his shoulders.

Then the Ardollam read aloud in the hearing of the assembly the writings of Eolus and the book of Chronicles of Gaalag, upon finishing they went forth, and celebrated the great feast of Teacmor and the contest of Exploits on the field of Tabarta. After the nine days the assembly sat the second session and the words of the tract of the laws and the practice of Tanasteac were read publicly. On the day previous to the adjournment the Ardollav read publicly the book of Chronicles of Errion. When finished the heralds proclaimed: Stands any one on Tabarta demanding justice? No one replied.

Now Fearcorb ruled justly; and peacefully; when Connla king of Laigean gave him an invitation to come to the hunt to his tents which he raised on Ceas. Since Connla king of Laigean was always friendly and kind he accepted the invitation and set out towards Ceas. Now Fearcorb was a brave and princely man and no suspicion of fear entered his mind so he took with him but a small retinue of personal attendants. It transpired after he had spent four days in the chase, as he slept at noontide in his tent he was treacherously slain. Connla mourned for him, and they buried him, and raised his cairn on the spot where he fell.

And Connla returned to his own kingdom.

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XI. Book. IX. Chapter. Reign of Connla Ardrig four years 184 to 180 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4757. Also Annals Clonmacnois.)

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After the death of Fearcorb, the assembly of Mumain convened on the Bruiteine, and elected Iber the youngest son of Eunda king over Mumain. Then the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to Teacmor Tabarta. As the general assembly sat in the high-chamber the first session, they elected Connla king of Laigean Ardrig, he went forth to Lia-



fail, and the Ardcmfear placed the eisaon on his brow and the royal robe on his shoulders, on returning he sat on the throne. The Ardollav read the writings of Eolus and the book of Chronicles of Gaalag, when the reading was finished, they went forth, and the great portals of the high-chamber were closed. According to usage they celebrated the feast of Teacmor, and the games of contest on the campus of Tabarta. Connla mourned for Fearcorb continually. Now Connla was replete with wile, and it came into the hearts of many that Connla knew the conditions of the treacherous murder which befel Fearcorb in Ceas. In the second year of the reign of Connla, what time the general assembly of Errion was on Tabarta, word of this nature was rumored, and Iber king of Mumain heard them. For this reason he sent trackers on a still-hunt to Ceas and its borders to investigate the matter to the bottom. After he had collected all the testimony relative to the subject, in the fourth year of the reign of Connla, Iber king of Mumain wrote letters to Leim the chief judge of Errion making complaint, saying:

Let Connla Ardrig give answer concerning the blood of Fearcorb. But before Baal had passed through two divisions of his house Deigonac (Feb.) Connla Ardrig sickened, and wasting away he died. He is called Connla Croideceallgac, on account of the deceit and treachery of his heart.

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XI. Book. X. Chapter. Reign of Oilliol son of Melgat twenty-five years 180 to 155 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4758. Under the name Oilliol Caisfiacalac. Also Annals of Clonmacnois.)

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After the death of Connla when the assembly of Laigean convened on the Bruiteine of Magnas they elected Oilliol son of Melgat king over Laigean. At this juncture the curriers went through Errion saying: Let the kings, princes, chieftains, ollavs, and the tribunes of the people, come together in the high-chamber of Teacmor Tabarta to elect Ardrig for the throne is vacant. When the general assembly sat the first session, they elected Oilliol son of Melgat king of Laigean Ardrig. But in truth Daire king of Ullad did not lift his hand in favor

of either of them from Mumain or from Laigean, his care was to safeguard the peace of Ullad and Ultonnmact. Oilliol went forth to Liafail, and the Ardromfear placed the eisaon on his brow, and the royal robe on his shoulders, and he returned to the high-chamber. The writings were read according to usage, and on closing the great portals of the high chamber they celebrated the feast of Teacmor and games of contest on the field of Tabarta. After finishing each session of the convention according to usage, the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice replied, and each went to the stronghold of their dwellings. The mind and aspirations of Oilliol Ardrig are inclined to peace and its fruition for his vitality and body were weak. Although Daire king of Ullad was very aged, his intellect, mind and perceptions were sharp, bright, enterprising.

He had a desire to abdicate the title of king of Ullad, therefore when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca he arose saying: O princes and freeborn sons of Ullad permit my ear to listen to the musical voice of the harp, and to the minstrels chanting the poems and the stories of ancient days, in order that a younger head than Daire may rule. The assembly arose as one man and answered as with a single voice: What doth Daire desire but the peace and happiness of Ullad? Canst not thou listen to the voice of the harp as long as thou livest with the ear of a king? Daire expressed his grateful thanks to them. Now when Daire had ruled five and three score years Naoinan the Ardollam died. When the ollavs held their conference they elected Meascar Ardollav of Ullad. Now after Daire king of Ullad had ruled three score and twelve years he expired, and all Ullad gathered around Aodmagnmaca with weeping and great lamentation.

They bore the weight of Daire to Dunsoberce, and they constructed his carn close to the carn of Eocaid Ollav Fodla. He was surnamed by the children of the land "Daire Eagnac Moltac." When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca they elected Ros son of Concobar the first born son of Daire, king over Ullad. Ros walks in the footsteps of his race, he loves peace justice and truth, after a rule of five years he died, and when the assembly of Ullad

convened on the Bruiteine of Aodmagnmaca they elected Fionn his brother king over Ullad. When Fionn had ruled two years he died. When the assembly of Ullad came to session on the Bruiteine of Aodmagnmaca they elected Concobar king over Ullad. In the twenty-ninth year of the reign of Oilliol Ardrig Iber king of Mumain expired. When the assembly of Mumain convened on the Bruiteine they elected Adamaer son of Fearcorb king over Mumain Adamaer married the daughter of Strom of the royal race of Ultonnmact. The sons of Er did not view this with favor, for Ros said: Now the rapid riders of Mumain will drive cattle, and their warriors will overrun the fair fields of Errion. True were the words of Ros. In these days the curriers went forth in Errion summoning together the kings, princes, chieftains, ollavs and tribunes of the people, to the high-chamber of Teacmor Tabarta, in the twenty-fifth year of the reign of Oilliol Ardrig, when the general assembly of Errion came into session, Adamaer declared that he would certainly take eric and revenge of the sons of Melgat for the blood of his father! Ros spoke to the ear of Meirt king of Ultonnmact that he should stay Strom from ordering the Danaans to aid Adamaer. When the assembly had finished according to usage they left Teacmor, Adamaer dispatched rapid riders through Mumain saying: Order the comlanns without delay, and Strom arrayed the Danaan, and they marched together to Ceiosiol (Cashel), and Ardrig arrayed the army of Laigean against Adamaer, when they came face to face with their forces, he commanded the heralds to say: Whither goeth forth Adamaer when even the bees remain within? Adamaer replied: The bees indeed go forth to extract honey from the blooms but not as the hunters who went to Ceas to chase the stag but killed a king! Adamaer goeth to Teacmor to investigate the blood of his father which was sucked by the treacherous weasel Connla. It is surprising that the tusk-toothed Oilliol did not rend his flesh asunder. Let no man stop the passage. The battle began on both sides but Oilliol's army could not resist the confederated forces of Adamaer, and Oilliol fell and great was the slaughter and destruction of both princes and Gaal that day. Adamaer and his army and Strom proceeded



straight to Teacmor but the army of the Danaan returned to their home in Ultonnmact.

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XI. Book. XI. Chapter. Reign of Adamaer son of Fearcorb king of Mumain Ardrig five years 155 to 150 B. C. (See the Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4783. Also Annals of Clonmacnois.)

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When the assembly of Laigean convened on the Bruiteine of Magnas, they elected Eocaid son of Oilliol king over Mumain. Adamaer dwelt on Tabarta, the princes and nobles of Mumain elected him Ardrig of Errion. He desired to keep the Danaan attached to himself through Strom his father-in-law for he wedded Flaitdeas, Strom's daughter. But Meirt the king censured Strom sharply for the auxillaries he had already led, so Strom gave his pledged word that he would not in future interfere between the princes of Mumain and Laigean.

Now it transpired when Eocaid son of Oilliol king of Laigean ascertained the status of affairs, he collected chosen men of Laigean secretly, and they went by different routes as best they could to Iomlac, and every armed band hid in the vicinity of the pavilions of Ardrig. When everything was ready they arose suddenly and attacked Ardrig off his guard nevertheless Adamaer placed himself at the head of a small band and they fought while a man remained alive. Every man fell about the tents of the king. Adamaer reigned five years complete. They constructed his cairn on the plain of Iomioc where he fell.

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XI. Book. XII. Chapter. Reign of Eocaid son of Oilliol Ardrig seven years 150 to 143 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4788. Under the name of Eocaid Altleathan.)

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Eocaid went quickly to Teacmor Tabarta, and entered the king's palace. He dispatched the curriers through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. But there came no kings, princes nor nobles to Teacmor except those of Laigean. Ullad would not come on



account of the iniquity of Mumain and Laigean, for the princes and nobles of those two kingdoms were arrayed against each other, and had organized the Gaal against each other as enemies. Now after the death of Adamaer, when the assembly of Mumain convened on the Bruiteine of Brugrig they elected Naoieis son of Fearcorb, brother of Adamaer, king over Mumain. Since it transpired that no one else came to Teacmor Tabarta the princes and nobles of Laigean proceeded to elect Eocaid as Ardrig.

Now indeed the intellect and disposition of Eocaid Ardrig, was inclined to peace and ease. He wished to array himself so as to be resplendent with gems and jewels, and brilliant silk, to be in his helmet and mail of red gold, and his hair crimped, and long waving down over his shoulders, and in a wonderful cloak, the product of the weavers of Feine, Eocaid had a new suit for every day he sat in Teacmor Tabarta, during his reign of seven years. Conncobar king of Ullad said: It is well that this one of the sons of Iolar is given to vain dressing, for it is better than, treacherous strife which was usual to the rest of that line. When Conncobar ruled ten years in Ullad Meascar the Ardollav died, when the ollams held their conference they elected Laoi Ardollav of Ullad. What time Conncobar had ruled twelve years he expired, and when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca they elected Cormac his son, king over Ullad. Now in the seventh year of the reign of Eocaid Ardrig the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta in the presence of Ardrig. When the general assembly sat, and when the feast of Teacmor, and the games of contest were celebrated on the field of Tabarta, Feargais, son of Beardsal, son of Aongais, son of Duac, son of Oilliol, son of Leogaire, son of Utgoine made a covenant of revolt with Naoieis king of Mumain against Eocaid Ardrig, he likewise drew with him the nobles of Laigean and the intense cold of winter did not stay them. As soon as Ardrig heard of the proceedings of Feargais he sent a message to Conncobar king of Ullad that he might inform him of the facts. The king called me Laoi to him and said to the chief of the embassy: Relate to Eocaid the words of Conncobar the

son of Er: Are the Gaal Sciôt but a lamb for the teeth of the wolf? Or but a deer to be chased by the hunters? Will the children of Iolar forever befoul the land with the blood of the people? And the embassy returned. Concobar king of Ullad commanded me Loaoi to write the words of the response for the ears of the assembly of Ullad. Feargais hastened into Tuatmuain, the chieftains of that land marched with him increasing his forces he marched toward the Bruiteine of Laigean under Meist. Ardrig commanded the army of Laigean and the comlanns of Ib-Lugad, when they stood arrayed facing each other Eocaid proclaimed aloud: Lo! the ravens of Mumain fly hither in the wake of the hawk to feast on the blood of Laigean! Feargais replied: Fear hath rendered Eocaid blind let him look again and he will see the eagle guiding the horseman to trample on the sons of Cobtac. The battle raged from the time Baal showed his first gleaming to the time darkness began to fall over the round shoulders of Mullacmeist. Before night spread, word passed: Eocaid has fallen. The army of Laigean guarded the corpse of Eocaid that night, and in the morning when Baal came forth, they bore the weight of Eocaid to the summit of the Meist, and they buried him there, and constructed his carn, and they rolled a mighty rock to the top of the carn, and there erected it, they carved his name upon it: "Eocaid Ardrig Laoc-nasa." Eocaid's reign was seven years complete. After the fall of Eocaid Feargais marched directly to Magnas the Bruiteine of Laigean.

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XI. Book. XIII. Chapter. Reign of Feargais of the line of Iolar twelve years 143 to 131 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of world 4805. Under the name Feargais Fortamail. Also Annals of Clonmanois.)

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Now Feargais went to the Bruiteine of Laigean when Eocaid was killed, and the warriors stood on the Bruiteine, and raised Feargais on their shields, it was thus he took the title of king of Laigean. Then he proceeded to Tabarta where the same transaction was repeated, he sat on Liafail surrounded by his armed comlanns, it was thus he bore the title of Ardrig for three years, before the opening of the portals of the high-cham-

ber. When the general assembly of Errion convened Feargais sat on the throne. Concobar king of Ullad arose and said: O fellow rulers and freeborn sons of Errion who compose this august assembly, word has spread through Errion, and so has reached the ears of the king, princes, and nobles of Ullad, saying: Feargais son of Breadsal from Leogaire of the line of Iolar has taken the title to the throne of Errion from the hands of his armed cohorts? No voice answered that such was not the case. Then Concobar said: It behooves Feargaise to take his place on the dias of the king of Laigean until the kings, princes, and nobles, of Errion elect an Ardrig. Feargais left the throne and took his place on the dias of the king of Laigean. The Ardollav said: The throne of Ardrig is vacant. Concobar arose and said: What if Feargais king of Laigean sit as Ardrig? And it was so.

Feargais indeed went forth to Liafail, the Ardcromfear of Laigean placed the eisaon on his brown, and Naoieis king of Mumain placed the royal robe on his shoulders, and he returned and sat on the throne. The the Ardollav read the writings of Eolus and the book of Chronicles of Gaalag publicly in the hearing of the assembly, when finished they went forth, and the great portals of the high-chamber were closed. They celebrated the feast of Teacmor and the games of contest on the Campus of Tabarta. Great was the retinue of the chief merchants of the Feine who came to Tabarta at this time. But the fall of Eocaid Laocnasa and his princes was a sharp loss to them, for it was the fashion for each one of them to array himself in costly vestures so as to please Eocaid Laocnasa. After the nine days the assembly sat the second session, and the writing were read according to usage, and on the last day when the heralds proclaimed: Stands any one on Tabarta demanding justice? No voice responded. Each one went to the stronghold of their dwelling. During every day of his rule Feargais fulfilled every sentence of the law and observed every practice of Tanasteac.

All Errion enjoyed peace and comfort, and Feargais lived in peace for there were not many of the princes' descendants of Cobtac alive to stir up contention against him. After he had reigned Ardrig for twelve years he expired.

Carroll.



XII. Book. I. Chapter. Reign of Aongais Tuirmeac son of Feargais son of Duac son of Oilliol son of Leaogaire Ardrig for thirty years 131 to 101. B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4816.)

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When the assembly of Laigean came together on the Bruiteine of Magnas, they elected Aongais son of Feargais, king over Laigean. He dispatched the curriers through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to the high-chamber of Teacmor Tabarta.

When the general assembly sat the first session, they elected Aongais Ardrig over Errion. The Ardollav read the writings of Eolus and the book of Chronicles of Gaalag, and they adjourned to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. There was no such season of festivity since the days of Maca the queen of Ciombaot. After the days of the festivity, they completed each session according to usage, and no one stood on Tabarta demanding justice. \*

It transpired that Aongais won every heart by love for he was not as the sons of Iolar usually were. In the second year of his reign Concobar king of Ullad expired, after a rule of seventeen years, and when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Eocaid the son of Connobar king over Ullad. In the first year of Eocaid's reign Laoi the Ardollav died, and when the Ollams held their conference they elected Tuigseac Ardollav of Ullad. Now after ruling six years Aongais went on a courtly visit to Eocaid at Aodmagnmaca, every one vied with each other to please Aongais and he was delighted. There he made the acquaintance of Ruidruide son of Ros prince of Er, and they gave the hand of friendship to each other, Eocaid bestowed on him munificent gifts, and the disciples whom Crafteine taught the harp played for Aongais, accompanied with their harps Feargaire the sweetest singer of Ullad while he chanted the story of Maoin and Moriat. Aongais returned to Teacmor Tabarta. Now the spring was passing, and the bloom began to appear on the branches, and the songs of the birds were heard in the land, and the fishes disported in the water. Aongais went as was frequently his custom to the west to the waters of the land



of Coirmac chieftain of Fobar a staunch friend of Leogaire's line. Now it transpired that Aongais was given too much to the wine cup, he drank deeply, followed the chase, but had a strong passion for the maidens of the land. It happened that Aine Aongais' own daughter was at this time in the tents of Coirmac with Mara daughter of Taos and Neirida, and Mara was a most beautiful blonde, after a little Aongais returned to Teacmor, but the beauty of Mara stood always before wherever he was. This time also dwelt Ardfear the brave son of Feargrim chieftain of Oir. Both Feargrim and Ardfear were dear to Aongais for often had Feargrim stood in the brunt of the battle to defend Aongais. Now Ardfear gave his affection and love to Aine, and pain accompanied that love for the youth was without hope because Aine was the daughter of a king. But Aine and Mara had exchanged vows of friendship forever, and Ardfear won Mara to his cause in the love he cherished for Aine, the love of his life. On a certain day when they conferred about his hopes and love, it chanced that Aongais discovered them, and privily overheard part of their conversation, and as he understood it they were to meet the evening of the following day, then Aongais softly went his way. Now Mara said to Aine: If Aine would go to a certain place tomorrow eventide at such an hour Mara has a secret for her ear? For Mara deemed it better that the daughter of a king should receive the word from Ardfear's own lips. When morning came Aongais and his retinue went to the chase, and naught was heard at the tents of Coirmac but preparations for the feasting. On this day the hunt was in proximity to the tents of Coirmac, having finished the chase they sat at the banquet board, and they did eat and the flowing bowl passed around plentifully, and Aongais drank until his spirits were exalted, and while the hunters sat at the board he went silently and privately to the spot where Mara had directed Aine to be, and she had Ardfear's cloak wrapped about her. She did not wait long when she heard a footstep coming, and the maiden feared and she drew farther within the clump of bushes. But Aongais half frenzied with wine and passion offered violence to the maiden for he supposed that he held Mara in his embraces. Thus it was that Mara found her friend defiled and changed from what

she had been so short a time before, and Mara lifted the unconscious Aine from the ground, polluted by him whose duty it was to guard her! As soon as she was able Aine told the shameful story to Mara. Now lo the name of Ardfear was as a hateful poison to both. The following morning when she came not to the table, Litta wife of Coirmac went to see where they were. The women in waiting said she needs still a quiet sleep, and Litta came a second time, and Mara told the whole matter. So Litta posted after the hated Ardfear, and found the youth, when Ardfear heard the ugly words he wondered, and he could not look Litta in the countenance, and she detested him and left the place where he was. After a little Ardfear said to himself I will go to Mara, and she will tell me what it was Litta meant. So he went quickly, and he found the maiden sitting in Litta's pavilion and Aine folded in her arms. When she beheld the youth she screamed as one awakening from an evil dream, and fell into a faint, and Ardfear remained standing like a tree shot by lightning when Baal speaks in anger to the children of the earth, and Litta came to the pavillion when she heard Mara's scream. As Ardfear leaped to raise them from the ground they cried out as though a wolf had bounded in among them. Litta said to the youth: I supposed you had fled to your father's tents, no longer defiling the habitations of Coirmac; here there is no welcome for such as you, after a little the vengeance of the king will fasten its resistless gasp on you O treacherous Ardfear. Ardfear replied: Whether his life is long or short Ardfear cares not, nevertheless it is not meet to put injustice upon him! He swears by Baal, Re, and Transnasc, that he knows not the reason for Litta's anger, nor the cause of the maiden's fears. You know not, said Litta, fierce with anger. Was it not you who violated Aine last night? Is not that reason for Litta's anger, and the cause for the maiden's fear, as well as the king's vengeance? Listen O Litta, and Mara and the beautiful Aine! Ardfear is as innocent of what Litta says as is Litta herself! Ardfear would consider his life well spent if he could earn the favor of Aine. Would it be possible then for Ardfear to offer violence to the daughter of Ardrig? Do not entertain a thought so grave against the son of Feargrim! I will go the length of the land to track the criminal,

until I deprive him of his detestable life as eric for this unspeakable deed. The maidens became more quiet, and Ard-fear went forth to wreak vengeance.

Litta attended on Aine, and Mara went forth, and she heard a person walking behind her, and turning behold the king! And Aongais filled Mara with wonder, by whispering to her of the delight he had with her in the clump of bushes. Mara's eyes pierced the very spirit of Aongais as she replied: The unfortunate Aongais will enjoy peace no more, the father has outraged his own daughter! Aongais stood as if rooted to the spot. He said: If Mara would but stay with her: My child is innocent of this hateful deed! Aongais returned quickly to Teacmor Tabarta and shut himself up within it. But in due time Aine became pregnant, and bore a male child. Aongais sent Leotar his chief steward to bring the child unto him: And the king commanded: Bring him to Binnadair and cast him to the sea, but the sea was more merciful than man for the infant came free from the waves, and they knew him by his costly wrappings, and they bore him to Teacmor Tabarta. When Aongais heard what had transpired he sent to the Ard-cromfear saying: Let many of the cromfir be assembled: And Aongais narrated to them the whole story saying: What saith the servants of Baal the highest? And the Ard-cromfear answered: Give the infant here and leave him, and go thy way, what time the cromfir shall hear the word of Baal the highest, they will speak to thee. And it was so. After a time Aongais came demanding the word of Baal: The Ard-cromfear said: This infant was born of the earth without love of Father or mother, for this reason he shall be called "Fuaddac." He was parted from the breast as he sucked the nipple, pitched into the rough sea, and cast from the bosom of the ocean back again to earth. The infant hath been purified, let him be again put under the care of his mother's breast, he shall be no more called "Fuadac" but "Fearmara." In after ages even from the seed of this outcast infant will spring a ruler who shall rule sea and land, in which there shall be the Gaal that we know not! So speaketh Baal. And so his behests must be done.

So Aongais sent the infant to Aine, and she fondled the infant to her bosom. Aine and Mara dwelt in the tents of



Coirmac with Litta. In the seventh year of the reign of Aongais Naoises king of Mumain expired, when the assembly of Mumain convened on the Bruiteine of Brugrig, they elected Adamaer his son, king over Mumain. When Eocaid king of Ullad had reigned seven years he expired. When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Ruidruide, son of Ros from Fomar son of Airgeadmor king over Ullad. In the second year of his reign, he went with his retinue under full sail to Cruiten Tuath, where he remained a quarter. As the king sat in his chamber in Aodmagnmaca, and I, Tuigseac Ardollav of Ullad near, he said to me: I spent two divisions among the children of Feotar. I examined them they are unlike the children of Errion. We are impressive, sweet for address, fluent, like the mountain torrent we swell quickly and overflow, as suddenly subsiding. We are too variable. We shed showers of tears at the story of some pitiful case, but will commit a deed more cruel than the one over which we had wept. The children of Cruiten are not such, they are plodding, heavy of speech, and multiplying rapidly. They relate how their forbears came from a land almost under water on all sides, how they came through forest and marsh following the going of the sun until they touched this land in the days of Eocaid son of Fearmor son of Airgeadmor king of Ullad as it is written in the book of Chronicles of Errion. But concerning the manner and the time of these events their knowledge is vague for they have no divisions of seasons nor Chronicles in the written word.

Their lack of knowledge is great, their bodies strong, their spirits brave. It behooves Errion to take care lest the land of Cruiten contest with her. Ullad and Ultonnmact are in peace and contentment. Ruadruide walks as his race, he confirms the spirits of the youth. At this time it transpired that the boy Fearmara had grown to man's estate, and Ardrig loved him more than he loved Eunda the son whom his wife Aine daughter of Aongais prince of Laigean bore him. Ardrig in company with Fearmara came to Aodmagnmaca, and he presented the brave warrior to Ruadruide king of Ullad, and he asked of the king a division of the land of the Firgneat as an estate for Fearmara, and he dwelt in Aodmagnmaca, but Aon-



gais Ardrig returned to Teacmor Tabarta, and he died there, after a reign of thirty-two years.

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XII. Book. II. Chapter. Reign of Conngaal Ardrig six years 101 to 94 B. C. (See Annals of the kingdom of Ireland Vol. I Page 82. Age of world 4876. Also Ogigia and Annals of Clonmacnois.)

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After the death of Aongais when the assembly of Laigean met on the Bruiteine of Magnas, they elected Conngaal son of Idirsceul son of Feargais king over Laigean. At this juncture the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta to elect Ardrig. When the general assembly of Errion sat they elected Conngaal Ardrig over Errion. He went forth to Liafail, and received the eisaon and the royal robe from the hands of the Ardromfear, as he returned he occupied the throne. The Ardollam read the writings of Eolus and the book of Chronicles of Gaalag. They then adjourned, and celebrated the feast of Teacmor and the games of contest on the field of Tabarta. Every session of the assembly was held according to established usage. But the mind and ambition of Adamaer king of Mumain was against Conngaal, for he wished himself the title of Ardrig. Now in the fifth year of his reign Conngaal dispatched curriers through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta. What time the general assembly had convened on Tabarta, Adamaer had organized a conspiracy and conflict against Conngaal, and marched on Teacmor with his panoplied comlanns. Ardrig marched with his army to meet him, they met on the plains of Almuin and arrayed the battle, and Conngaal fell and his army was cut to pieces.

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XII. Book. III. Chapter. Reign of Adamaer of the line of Iber seven years 94 to 87 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4881. Under the name of Adamaer mac Seadmuine.)

Now Adamaer son of Naoieis from Adamaer of the line of Iber made no delay but marched directly to Teacmor. He pitched his tents on Tabarta, and was elected Ardrig in the midst of his armed comlanns. When the assembly of Laigean met on the Bruiteine of Magnas they elected Eunda son of Aongais Tuirmeac king over Laigean. In the twenty-ninth year of the reign of Ruadruide in Ullad, Tuigseac the Ardollav died. When the ollavs sat in conference, they elected Treun-leur Ardollam of Ullad. It transpired that Eunda was princely and greathearted to every one but Ardrig. He withheld not his hand from constantly stirring up against Ardrig. He strove his best to turn Ruidruide against Adamaer but in vain, for indeed Ruadruide rebuked him sharply, still he rested not, but the army of Laigean could not resist the comlanns of Mumain unless the latter were divided, for some of the chieftains followed the house of Duac, and they the ones who lead the bravest warriors of Mumain. Now it happened that Adamaer was disposed to strife and war, and he gave a taste of the strong hand to the nobles who favored Eunda, and without delay Eunda made a covenant of revolt against Adamaer.

Now Eunda marched upon Adamaer unawares. Adamaer massed some troops as quickly as possible and went forth to meet him, and he commanded the heralds: Say in the hearing of Eunda: Let Eunda show himself to Adamaer in the presence of the Gaal. But Eunda did not follow in the footsteps of the heralds. They arrayed the comlanns on either side and commenced the engagement, but indeed the army of Ardrig was too few, one against twenty, notwithstanding Adamaer fought while he was able to raise his arm, and as the darkness of night fell over the land, they bore him to his tent, and before the first gleam of Baal in the morning, Adamaer was dead.

They built his cairn over the tent where he expired, and they piped his death cry, but the warriors chanted his war-song. Adamaer reigned full seven years.

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XII. Book. IV. Chapter. Reign of Eunda begotten of Aine son of Aongais Tuirmeac from Duac of the line of Iolar, ten years 87 to 77 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4888. Also in Annals of Clonmacnois.)

After the death of Adamaer, when the assembly of Mumain met on the Bruiteine of Brugrig, they elected Geinadamaer the king's son, king of Mumain. But when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta they elected Eunda son of Aongais king of Laigean Ardrig over Errion. After reading the writings the first session, they celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, in the second and third sessions, the Ardolav read the tract of the laws and the book of Chronicles of Errion. And the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice answered. Now there was no king up to this time so munificent, bountiful, and plentiful as Eunda Ardrig, but it is a pity that he permits his courtiers to transgress the law, if any one indicted them the king shielded them.

In like manner he permitted the persecution of the princes of the house of Gialcad, and though Eunda was on the road of injustice he would not return, instead of peace and justice he distributed gifts of magnificence to the people. Many of the chieftains began to follow Criobtan the fearless of the line of Gialcad, who had promised them much. Criobtan married Biorat the daughter Aongais prince of Mumain. It transpired in the tenth year of the reign of Eunda that the curriers went forth through Errion summoning the general assembly of Errion to the high-chamber of Teacmor Tabarta, at this juncture also the questors went through the land, and levied deeply saying: We will seize eric where we can. Criobtan spoke to the king but he remained deaf to the remonstrance. For this reason Criobtan sent word from ear to ear through Errion. The comlanns were arrayed in the land. The forces of Eunda and Criobtan met on Cluan Daire. His dignity and munificence was no aid to Eunda in the battle. It was a dread-inspiring day, the dead lay pitched over each other in mighty heaps all over the meadowland, and Eunda fell in their midst. He reigned ten years.

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XII. Book. V. Chapter. Reign of Craobtan son of Feilmid son of Eocaid from Melgat son of Giolcad of the line of Iolar, Ardrig three years 77 to 74 B. C. (See Annals of kingdom of



Ireland Vol I. Page 84. Age of world 4908. Under the name of Craomtan Cosgrac.)

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Already the curriers had given the summons, what time the general assembly of Errion sat in the first session they elected Craobtan king of Laigean Ardrig over Errion.

He went out to Liafail, and the Ardcromfear placed the eisaon on his brow. They then celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, and observed the forms of every session according to ancient usage. Now Criobtan made a royal progress through Mumain with an armed retinue numerous enough for an army, though he professed that it was for the purpose of the chase he went, he earnestly stirred up envy between the princes and nobles of Mumain and Laigean. Already Ruidruide ruled five and forty years in Ullad, though learned and wise as any of the race, though he strengthened the intellects of the youth in the universities, nevertheless he reddened the spirit of the warriors. He had a prediliction for music, the chase the dance and exploits in arms. He constructed a fortress and armory, and graded a plain for evolutions of the comlanns near Aodmagn-maca, so that the noble youths of the kingdom could learn the practice of arms according to the code of Seadna under his own eyes. The military school was famous, it filled up rapidly with the noble youth of the land.

Ruadruide well said let the youth be instructed in the practice of arms, even though they need not use them. In those days the sound of the tumult and exploits of Criobtan forced themselves on the ear of Ruadruide. He prepared a great feast, and invited the princes, and the chieftains, and the tribunes of the people, and the free-born warriors, and said to them; bring your sons who wear the open robe, when the banquet ended they convened in the drill-room of the armory, but the youths remained on the exercise-grounds, and the king arose from his dias and said: What time Calma left Iber of our forbears (Tubal near Caucasus) he chose for himself a number of companions, and in like manner did Ronard when he followed his brother. What if Breadsal my first born son, and his eight brothers select as Calma did each for himself a society of com-



panions to be joined to him in the rough way of war if there be need? That the noble association be: "The royal knights of Ullad?" And it was so. The nine valliant sons of Ruadruid king of Ullad went forth, and each selected a hundred of likeliest and bravest youths to be found. And after the choice Ruadruid the king and the princes and the nobles came out, and formed a great circle round about, the king stood in the midst and said: It is a long time since Ullad cast the blood stained spear of war? Although Ullad is inclined to peace, Mumain and Laigean are ready to thrust the horrors of carnage upon her, but they fear her valor. The Gaal of Cruiten spread out before us. They have a free permit to come and go. They still remember the slaughter and fall of the comlanns which came with Duac. In like manner their queen Aine was a daughter of Laigean! If war comes the princes will no longer fight around the king, each one must fight at the head of his own comlanns, but the royal knights of Ullad today chosen will fight around the king! And for the future this will be the established practice in Ullad: Every noble youth of the land will spend the **three** years preceding the assumption of the open cloak, in the military school, so that he may learn the practice of arms and the tactics of war according to the code of Seadna. In order that the work of this day be placed on a lasting foundation: Let the king and this Curatii (i. e. company of knights) take oath publicly, by Baal, by Re, and by Tarsnasc. And the king repeated first:

I will not surrender to any of three.

I will comfort in time of peace, and

Aid in battle every knight of this company.

I will chastise pride and injustice.

I will shield the weak from injury.

Each member raised his right hand and swore the same oath, as the king. Maol the chieftain of Rathbot said: What name will we give the royal Curatii of Ullad? The king answered: Why not call the companions of the king: "Clanna Ruadruid." when the assembly heard, they clashed shields and shouted nine times: "Clanna Ruadruid."

Now it transpired that Criobtan Ardrig continually kept

Mumain and Laigean in turmoil, his hand was always on the hilt of his sword, he took pride in the nickname given him: Casgart. In the third year of the reign of Criobtan, prior to the going forth of the curriers to summon the general assembly to the high-chamber of Teacmor Tabarta, the questors of Laigean came into Ullad, and they drove off herds from the land, word came to the king. Ruadruide wrote letter to Criobtan saying: Hath Ardrig heard that a spoil hath been driven from the land of Ullad, which the thieves call "cios?" Criobtan answered by the mouth of the same messenger: The king knoweth. Ruadruide sent a messenger a second time with letters saying: Let Ardrig answer before the general assembly of Errion when Ullad shall place an indictment against him. Criobtan replied not a word to the message. Ruadruide dispatched a herald to say in the hearing of Criobtan: When Ruadruide comes to Teacmor he will march at the head of his comlanns, and Criobtan replied to the herald in mockery: Is the withered branch of the root of Er sprouting forth bloom?

The noise of preparation for war was heard through Errion, and Eisgair king of Ultonnmact massed his army, and he sent swift riders to Aodmagnmaca to ascertain whither he should repair with his forces. Ruadruide replied to Eisgair: Let Eisgair and the nobles of Ultonnmact march to Tabarta there to meet Ruadruide. Criobtan collected the comlanns from Mumain and Laigean, and massed them at Magnas, thence the confederated forces marched for Ullad. But the army of Ullad had progressed a half day's march beyond the Buideaman when it came in view of the allied armies of Ardrig. When the armies formed in array for battle, Ruadruide commanded the heralds: proclaim in hearing of all: Come forth O Criobtan and see if the withered branch of the line of Er puts forth bloom? As soon as Criobtan heard the word he sprung like a hound for the course, and Ruadruide bestrode his war horse Mactire, formerly Tonn until on a day the king clove down a great wolf with a cast of his spear, since then he was called Mactire.

Ruadruide saw Criobtan on foot, and he lit from his charger saying: What matters it if my arms has the age of three score and fifteen, never the less it will not be said that I sought advantage of any kind. The "Clanna Ruadruide" watched the

king. They fought; Craobtan wrathfully and fierce, but Ruadruide keen, expert and cool, and Craobtan sank into death. Then Ruadruide commanded the heralds: say publicly: The culprit hath attoned his transgression, let us march to Teacmor. Craobtan ruled three years complete, he is surnamed "Craobtan Casgairt."

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XII. Book. VI. Chapter. Reign of Ruadruide the great seven years 74 to 67 B. C. (See Annals of kingdom of Ireland Vol. I. Page 84. Age of world 4912.)

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The army of Ullad came to Tabarta like the waves of a deluge, and pitched their tents on the plain underlying Tabarta, for Ruadruide said: No Armed warrior must stand on Tabarta. When the general assembly of Errion sat in the first session they called upon Ruadruide that he should sit Ardrig. But he replied: No, not so, is not the seat of the king of Laigean empty? Not many of the nobles fell for Ruadruide stayed the combatants. Therefore the assembly adjourned until they should elect a king of Laigean. The assembly of Laigean met on the Bruiteine of Magnas, and they elected Eismion Aines son of Eunda son of Aongais Tuirmeac, king over Laigean. Now when Baal was in the second night of his last division of Fluicim the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, and they elected Ruadruide as with one voice, Ardrig. But before he took his place on the throne the heralds said: The Ardromfear stands at the vestibule of the high-chamber to conduct Ardrig to Liafail. To which Ruadruide replied: There are words written on the book of Eocaid Ollav Fodla whence I am descended: The memory of two things give me pain: The fall of Noid, and that I sat on Liafail! whenever these things in future shall be associated with my name say: That I did them in my youth. From that time not a son of the line of Er went forth to Liafail, indeed Ruadruide will not go! But he said let Breadsal his son, go and invite the cromfir to the feast.

After reading the writings of Eolus and the book of Chronicles of Gaalag, the assembly went forth, and celebrated the feast of Teacmor and the games of contest on the campus of



Tabarta. Great was the joy and hearts delight on Tabarta and its vicinity because that a prince of Er again sat Ardrig. Each session was finished according to ancient usage. No one stood on Tabarta demanding justice. When the assembly dissolved, Ruadruide set out for Aodmagnmaca, he left Breadsal the heir apparent at Teacmor. Now it transpired that Ros son of Ruadruide married Alita daughter of Eisgair king of Ultonnmact to conduct Eisgair to Aodmagnmaca what time the king, princes, chieftains, ollavs, and tribunes of the people, were assembled on the Bruiteine at Aodmagnmaca. The king arose and said: Two hundred and thirty-eight years have elapsed since Ciombaot and Maca founded Aodmagnmaca, from that day a member of the sons of Er have not presided at Tabarta, they left to Mumain and to Laigean to do good or evil as they chanced to be disposed. But there is no more similarity between Iber and Iolar than there is between the hawk and the owl: The children of Iber are vain and frivolous, loving music and the dance, they esteem not science, but they are brave, well-spoken, munificent. But the children of Iolar are dark, melancholy, deceitful, they think forsooth because Iolar was Ermion they should rule Errion forever. In the kingdom of Laigean the Ardromfear prevails more even than the king.

In Mumain all follow the poets and the minstrels, a prince of Mumain asked me one day: Does not Cruiten Tuath lie to the west of Ultonnmact?

Knowledge in Laigean is not much more advanced, still they possess the talent of silence. Had not Ultonnmact stood so staunchly by Ullad, the sons of Iolar would have subjected all Errion to tribute. Eismion Aine also wedded the daughter of Brandt chief of the Feotar, should Eismion Aine and Brandt make a covenant, Ullad would be between two enemies, because of these conditions it behooves Ullad and Ultonnmact to be watchful. Therefore: What if the king of the Danaan and eight representative nobles sit here among the princes and nobles of Ullad to confer and raise the right hand? And it was so. The king said: Let Eisgair king of Ultonnmact be conducted hither and Ruadruide went to the door of the chamber to meet Eisgair, and accompanied him to his dias at the side of the table opposite the king of Ullad. Then the Ardollav



read the words of Ruadruide regarding the Danaan. Eisgair king of Ultonnmact arose and said: O fellow rulers as long as Eisgair shall live he will remember this courtesy.

The words of this transaction were inscribed as a practice of Tanasteac. The writings were read from day to day, and the assembly did not dissolve for a month. In like manner the "Clanna Ruadruide" assembled and celebrated the pursuit and retreat of the enemy, and all the manoeuvres and tactics and stratagems of the battle according to the code of Seadna. Rúadruide safeguarded Errion in peace and plenty, for the tract of the laws of Errion obtained in every department. What time he had ruled with goodness, wisdom, and justice, for fifty-five years in Ullad, but seven years as Ardrig over Errion, he sickened and died. They built his cairn by request in Cluaineac beside the cairn of Airgeadmor nigh unto Dunsoberce. All Ullad mourned him calling him Ruadruide the Great.

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XII. Book. VII. Chapter. Reign of Geinadamaer king of Mumain Ardrig three years, 67 to 64 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 84. Age of world 4982. Under the name of Ionnatamare son of Niad Seadmamain. Also Annals Clonmacnois.)

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As soon as word came to Teacmor that Ruadruide was dying, Breadsal set out quickly for Aodmagnmaca. When the princes and nobles assembled on the Bruiteine of Aodmagnmaca they elected Breadsal king of Ullad. It transpired before the curriers went forth to summon the kings, princes, ollavs, and tribunes of the people, to sit in the high-chamber of Teacmor, that Geinadamaer came to Aodmagnmaca and related many things to Breadsal regarding Eismion Aine king of Lai-gean. He likewise disclosed to Breadsal king of Ullad that he desired very much to occupy the throne of Errion. Breadsal replied: Be it as thou sayest O Geinadamaer! By reason of this consultation, when the general assembly sat the first session, the Ardollav announced: The Throne is vacant what is your will? Eisgair king of Ultonnmact arose saying: What if Geinadamaer king of Mumain occupy the throne of Errion as Ardrig? Ullad and Ultonnmact and Mumain raised their

right hands, and Geinadamaer was elected Ardrig, he did not go forth to Liafail, Breadsal king of Ullad placed the eisaon on his brow, and Eisgair king of Ultonnmact the royal robe on his shoulders. After reading the writings of Eolus and the book of chronicles of Gaalag, they went forth and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, and they completed each session according to ancient usage. The heralds proclaimed: Stands any one on Tabarta demanding justice? but no voice answered. In the third year of his reign he rode to the chase, it happened that his mount put his foot in a badger's hole, and Geinadamaer was pitched over the animal's head, and died instantly for his neck was broken.

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XII. Book. VIII. Chapter. Reign of Breadsal king of Ullad Ardrig nine years 64 to 55 B. C. (See Annals of kingdom of Ireland Vol. I. Page 84. Age of world 4991. Under the name Breadsal Boidiobad. Also Annals of Clonmacois.)

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When the assembly of Mumain sat on the Bruiteine at Brug-rig, they elected Lugad son of Geinadamaer to succeed his father as king of Mumain. The curriers went forth through Errion, summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta as the assembly of Errion for the throne is vacant. The general assembly came in full attendance, and they elected Breadsal king of Ullad Ardrig, though he was not a candidate for the honor, for many of the princes and the nobles were opposed to Eismion Aine saying: Is he not half a Gaal of Feotar? Therefore they would not show their hands for him, but unanimously elected Breadsal. Breadsal did not go forth to Liafail, Lugad king of Mumain placed the eisaon on his brow, and Eisgair king of Ultonnmact placed the royal robe on his shoulders. The Ardollav then read the writings of Eolus, and the book of Chronicles of Gaalag, and they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta, and they carried out every session according to ancient usage.

The assembly dissolved and the members wended their way

to the lands of their strongholds. Now in those days the land of Errion was fortunate for profound peace and contentment obtained, there was an abundance of products on the face of the land, the grazing lands dotted with flocks and herds, the very peasant thralls had silver and gold in plenty for the voice of the merchants of the Feine was heard in the land, bartering prices for cattle and oxen, for sheep, for wheat, barley, oats, for flax and wool, but especially anxious for the purchase of horses for they were large, swift, and strong. The merchants pay the price in goods or in the current money.

In the third year of the reign of Breadsal, Treunleur the Ardollav died, and when the ollavs held their conference they elected Muimtir Ardollav of Ullad. During all the days while Breadsal was Ardrig the shield of peace was raised over Errion. Now in the sixth year of the reign of Breadsal Ardrig, it transpired that a cattle plague came upon the land so that more than two-thirds of the flocks and herds died. It was difficult for the Gaal to put them under ground lest they taint the air, they died in such numbers, the plague seemed to invade every kingdom in Errion, so great was the destruction and loss that Breadsal prohibited the collecting of tribute for Ardrig. What time Breadsal had reigned twelve years king of Ullad and nine years Ardrig over Errion he expired.

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XII. Book. IX. Chapter. Reign of Lugad son of Geinadamaer king of Mumain Ardrig twelve years 55 to 43 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5002. Under name of Lugad Luigne. Also Annals Clonmacnois.)

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After Breadsal's death, when the assembly of Ullad came to the Bruiteine of Aodmagnmaca, they elected Conngaal son of Breadsal king of Ullad. Then the curriers went forth through Errion summoning the kings, chieftains, ollams, and the tribunes of the people, to the high-chamber of Teacmor to sit as the general assembly of Errion. During the first session they elected Lugad king of Mumain Ardrig, he went forth to Liafail and when he returned he took his place upon the throne. The Ardollam read the writings of Eolus, and the book of



Chronicles of Gaalag, then they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. Every session of the convention was carried out according to ancient usage. No one stood on Tabarta demanding justice. Then the assembly adjourned each member going to his own stronghold (deagdun). It came to pass that Lugad Ardrig married Measace daughter of Craobtan formerly Ardrig. A whisper ran through Errion: That there was a covenant between Iber and Iolar to the effect that they should each in turn reign Ardrig forever. It is said the cause of the covenant was: That the king of Ultonnmact and the nobles of the Dunaan sat in the assembly of Ullad in Aodmagnmaca. In the fifth year of the reign of Lugad when the general assembly of Errion sat in Tabarta Conngaal came and held a conference with Lugad in my Muintir's presence saying to him: Take care O son of the Horseman against the sharp talons of the Eagle, place no hope in the appearances of things. Lugad replied: O Congaal the valiant heart knows no quakings, neither should the warrior take envy at every tongue that stirs. After that Congaal held his peace. There was a pronounced friendship between Mumain and Laigean during the twelve years of Lugad's reign. Now a great chase and stag-hunt was organized in the twelfth year of Lugad's reign, and Lugad his hunter Ceantreun, after a great run he was overheated with the exercise and heat of the day, so he reined up his steed Ceantreun at a spring of water, dismounting he drank copiously, and expired almost instantly.

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XII. Book. X. Chapter. Reign of Congaal king of Ullad Ardrig six years 43 to 37 B. C. (See Annals kingdom of Ireland Vol. I. Page 86. Age of world 5017. Under the name Congaalclaroineac. Also Annals of Clonmacnois.)

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After the death of Lugad the assembly of Mumain convened, and elected Cairbre Lugad's brother king of Mumain. The curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta. When the general assembly sat their first session they elected Conngaal king of Ullad Ardrig over Errion.



He did not go forth to Liafail. But the Ardollav read the writings of Eolus and the book of the Chronicles of Gaalag, then they went forth to celebrate the feast of Teacmor and the games of contest on the wide extending campus of Tabarta. They carried out every session according to ancient usage. Then the assembly dispersed to the strongholds of their dwellings.

During the first year of his reign as Ardrig, Muintir the Ardollav expired. When the ollams held their conference, they elected Meleis Ardollam of Ullad. At this juncture Conngaal ascertained: That Suin son of Oilliol Aron son of Fearmara son of Aongais by his daughter Aine, was practicing treachery.

The words of the indictment were so grave that it behooved to have the assembly of Ullad take cognisance of them. So Conngaal dispatched his swift riders summoning the princes, chieftains, ollavs, and tribunes of the people, to the Bruiteine of Aodmagnmaca. When the assembly came into session, Conngaal arose and said: O princes and worthy nobles of Ullad I give you gentle welcome, we have assembled here this day for the chieftain of Iargaal has words for the ear of Ullad. Feilmid arose and said: On a certain day Suin son of Oilliol Aron came to the tents of Feilmid, and he partook of food and drink to his desire, and he was exalted, and said: If Feilmid would come to the land of Suin? So Feilmid went thither and dwelt there for a time and did hunt and fish in the waters of that land. Suin spoke in hints and half words to Feilmid. Then Feilmid paused, and Aod chieftain of Larne arose saying: Doth Feilmid meditate before relating the false whispers of Suin? Feilmid looked at Aod, and then turned to the king saying: Should Feilmid so far forget himself as to repeat publicly the words of Suin or any other guest who ate at his board and rested in his tent, would the king or Aod consider their words hereafter in the hearing of Feilmid or any of his line? My father taught me and I learned at the Mur-n-ollav, and understand from the nature of things: To betray no one! Therefore Feilmid will not repeat the secret words of Suin. Nevertheless Suin spoke in thiswise in presence of many persons, these words I feel at liberty to report if the assembly so wills it? On the day when Breadsal spoke wrathfully to my

father Doncad, both are now deceased. After a while Breadsal the king took the hand of Doncad saying: Can Doncad forgive the words of Breadsal?

Man errs, Breadsal is only human! The rumor went forth: That the king was sharp with Doncad, but the kind words he uttered remained in the tents with us. So the words of rebuke circulated through the kingdom until they came even to the ears of Suin. He spoke to me concerning these words when we met in the tents of Glenadun, and with that he said: When Eisgair dies, Ultonnmact will become the inheritance of Ros for he married Alita the only child of Eisgair: Then the chamber of Aodmagnmaca will become the dog-kennel of the kings of Ullad. Every hope of Errion rests in the sons of Ermion. If Feilmid and the chieftains who favor him would speak so that Suin might say to Eismion and Cairbre: The most valiant chieftains of Ullad are pleased to have Suin king in Ultonnmact upon the decease of Eisgair, Then will I Suin render to Feilmid my friend and his heirs the lands of Mageintir. When Suin had finished I replied: Not so, but Feilmid will repeat the words of Suin to the ears of Conngaal, and I have kept my promise. Aod the chieftain of Larne arose saying: I affirm that Feilmid is not only just and dignified, but also worthy to be chief of the race of Taosgair! And the assembly held a consultation, and Feilmid arose saying: What if Suin be summoned to answer to the words of Feilmid? And it was so. The knights went forth, and when they read the words to Suin, he said: Suin will answer to the charge in the high-chamber of Teacmor Tabarta, for Suin is a prince of Ermion. But that talk was vain and against the practice of Tanasteac, for it transpires that Geintir is within the kingdom of Ullad from the beginning, and therefore under the laws of Ullad. But Suin was certain that he would go free if the case was heard at Tabarta. As soon as Suin heard that the command was given for his arrest since he did not follow the heralds when his name was called publicly. He fled from the land of Aron to Laigean, and Degad his son came to Conngaal Ardrig to intercede for his father. Conngaal replied to Degad in my Melis presence saying: It will not be said against thee O Degad, thou dost not wish that we speak evil of the father in the son's

hearing. The assembly of Ullad shall say what is to be done, but because I am silent should not be interpreted as a sign that your father shall go free. Congaal was kind to the youth and he remained for a while at Aodmagnmaca. When he went, the king said to me: O Melis I believe that Degad will be more deceitful than Suin or any of the race of Iolar. The opinion was just for Degad was scheming and deceitful to all even to his own sire, for he filled his mind and apprehension with fear so that he would not return to the land of Ullad. In these days word came to Congaal: That Suin dwelt in Mumain with Cairbre the king of that realm. Congaal sent messengers with letters to Cairbre, saying: Indeed Cairbre was cognizant of the evil committed by Suin in Ullad, for which he was cited before the assembly of that kingdom, he should not therefore harbor him in Mumain.

The messengers returned with these words of Cairbre saying: The friend of Cairbre shall enjoy his repose under the cover of his pavilion, whosoever annoys Suin shall make Cairbre his enemy. So Congaal assembled the Clanna Ruidruide, and commanded the chieftains to make ready the comlanns. He did not request the levy from Laigean or even from Ulltonnmact. The king sent heralds to Cairbre to say publicly: The warriors of Ullad will follow the steps of the heralds to bring Suin the felon a prisoner, and they marched southward, Cairbre likewise arrayed his forces. The two armies met in line on Cluan-na-Tuam. The charges of the comlanns of Ullad wrought terrific havoc on the army of Mumain, nevertheless they did not turn back. Cairbre fell by the sword of Cuir son of Ardfear chieftain of Rathbot, a knight of the Clanna Ruadruid. Cuir bore away the sword, and mail and shield of Cairbre as a trophy of battle. But indeed Suin fled away, when Mumain saw that Suin fled after the fall of Cairbre the king, and that Suin remained intact by reason of his flight the people turned against him. Because of this Suin took sick and died. Then Congaal and the comlanns of Ullad marched back to Aodmagnmaca, and they hung Cairbre's arms in the great hall of the Clanna Ruadruid under the shield of the son of the chieftain of Rathbot, but Congaal the king did not permit any voice of praise to Cuir. There was no noise nor shield-clashing.



When the assembly of Mumain convened on the Bruiteine at Brugrig, they elected Duac son of Cairbre king over Mumain. It was not long after the death of Cairbre and Suin until Degad began to plot mischief in Ullad, at this juncture Congaal went to Teacmor and dwelt there, and appointed Factna son of Cas son of Ruadruid Mor viceroy of Ullad. The malignity of Degad was reported to Factna, and as soon as Degad thought that his conspiracy was discovered, he remained still to prove it to a certainty, but it transpired that a message came from Ardrig to Factna saying: Let Degad and every subject of Laigean depart from the bounds of Ullad what time Baal shall have passed one quarter of this present year, taking with them their treasures and effects, so the heralds announced publicly in the land of Aron. It was thus that Degad and his coterie were expelled from the kingdom of Ullad, they set out for Mumain and Duac the king welcomed them. Now on the expulsion of Degad from Ullad information came to Factna saying: Degad formed a conspiracy against Ullad to dethrone the dynasty of Er, and to set up an Ermion of his own line. Congaal sent an embassy to Duac saying: Let Duac yield up Degad that he may answer to the many evils and treasons he has committed according to the indictment. Duac replied: Though Cairbre my father fell defending Suin, Duac also would fall before he would yield up Degad his friend in his misfortune. Congaal sent another embassy to Duac saying: Let Duac and Degad answer in the high-chamber of Teacmor Tabarta: Why Degad should not be rendered up to the law? The general assembly sat the first session, and the writings were read and they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. When the general assembly sat in the second session, Ardrig arose and said: O fellow-rulers and you most noble free-born sons of Errion when Suin of the line of Iolar from Aongais Tuirmeac did evil and injury against Ullad, he was cited to answer for his misdeeds, he fled to Mumain, and Cairbre forfeited his life shielding him. When Degad the son of Suin is summoned, Duac son of Cairbre sends word: I will not betray my friend. It seems a hardship that Cairbre and Duac should suffer for the goodness of their protection, but a much graver hardship



to summon the Gaal from peace to the horror of 'war? It is a pity that any individual should transgress and override the law! If Degad were here Congaal would say: If Suin was guilty, Degad is nine times more guilty, but when summoned to answer, the king of Mumain said: I will shield my friend against every indictment. Degad is not present if he were, Congaal would say: He will prove as treacherous to the house of Iber as he has to the line of Er. Then Ardrig said: Let Duac answer: Is or is not Degad in the tents of Duac? Does not Duac prohibit his being delivered up? Duac replied: Degad dwells in the tents of Duac, and Duac will protect all who there assemble. Then Ardrig said: Prior to this Ullad unsheathed the sword to safe-guard the law of Errion, and marched with an army from one extreme of the land to the other, and the children of the land paid the expense which was very great, for every warrior of the line is paid his stipend, king Cairbre lost his life, many of the nobles and the Gaal, and still Duac remains in his reprehensible way, calling the degrading of the law, respect for the protection of a friend and the hospitality of his roof. Again Congaal demands: Will Duac deliver Degad to answer to the law of Errion? Duac said: I will shield Degad to the end. Ardrig said: Duac declares in the hearing of the general assembly of Errion that he will shield Degad, and I Congaal affirm publicly that I will uphold the law of Errion, it is for this purpose, he sits a step higher than his brethern of the race. And since the costs should be adjudged upon the guilty one: What if Duac king of Mumain pay nine thousand cows each year until he is ready to comply with the ruling of the law? Duac was put to shame and he remained silent. And the words of the decree were recorded. Each session of the convention was carried out according to ancient usage. No one stood on Tabarta demanding justice, the assembly dissolved each member going to his own abiding place.

After the lapse of one month Eismion Aine king of Laigean expired. When the assembly of Laigean convened on the Bruiteine of Magnas, they elected Roigne his son, king over Laigean. Congaal proceeded to Aodmagnmaca, and Factna dwelt at Tabarta. The times appear dark and troubled, although Duac was friend to Degad he was more morose than any of the stock

of Iber, he inherited his disposition from his mother who was sprung from Iolar. Now came the time to pay the cattle-tax assessed to Duac as his fine, and since they were not forthcoming messages were dispatched to Mumain saying: Wherefore is not come the fine decreed by the general assembly of Errion? But Degad answered to that message: All the cattle are not yet calved, nor could the oldest of them walk that far. When Congaal heard the words he mobilized the comlanns. When they came to Eudan Daire they met the chieftain of Oir and a cohort and he said that the cattle were being driven by the herdsment on the road to Teacmor, but the king ordered that they be driven to Scandt the king of Ultonnmact, and it was so. The army returned to Ullad. The second year the fine came in like manner. But the third year though Degad was yet in Mumain no fine came, Duac answered the messengers:

By Baal Duac's substance will no longer be squandered on Congaal's friends. For this reason an order to mass the comlanns went forth in Ullad and Laigean, on the plain of Urlann about Ardrig. Ardrig did not send to Scandt king of Ultonnmact for he ascertained that Scandt had returned the cattle to Duac, for the mind of Scandt was full of envy against the sons of Er because Alita daughter of Eisgair was wife of Ros son of Ruadruid Mor. Congaal marched with his own forces, when he arrived at Urlann he saw the tents of a half comlann (i. e. one thousand five hundred) from Laigean on the plain. The chieftain of Magglein came to Congaal saying: The weight of the army of Laigean is coming, if Ardrig would march to Sitdruim and await the arrival of the army of Laigean? Because there was no suspicion of doubt in the mind of Ardrig he marched according to the word of the chieftain. On the sixth day wait on Sitdruim, the outer guards saw the army of Mumain marching on their rear and the army of Laigean in front of them, and the comlanns of Ullad wheeled to face the army of Mumain, Ardrig still delayed for the coming of the king of Laigean, but Roigne was not in the host at all. It was then the commanders of the comlanns said: There is treachery afoot! Now when Congaal arrayed his army against Mumain, Laigean attacked the rear, and third of each comlann turned, and fought Mumain on the right and Laigean on the

left. And Congaal commanded the heralds: Call upon the name of Duac the offender but Duac would not come forth to the challenge to combat. Wherever the brunt of the battle was greatest there Congaal fought until he fell after receiving twelve wounds at the hands of the Gaal. But at the fall of Congaal the army of Ullad did not waver, for Rosruad son of Ros son of Ruadruide Mor took the place of Congaal commanding the comlanns. Rosruad was captain of the cohort Clanna Ruadruide, and he extricated his army from its unfavorable position between Mumain and Laigean, and he clove and broke the enemy with a mighty slaughter, and he encamped that night on the plain of Sithdruim.

They interred the dead, but the army guarded the body of Congaal and the body of the chieftain of Ardtan, and the body of the chieftain of Arddeas, and the body of the chieftain of Larne who fell in the battle with the king. Word ran until Ros heard it: Shall we not seize a spoil? Ros commanded the heralds: proclaim through the army: The men of Ullad seize no spoil! And it was so. They bore the corpse of the king and the chiefs who fell with him and the wounded on war chariots to Ullad. They constructed the carn of Congaal in Aodmagnmaca nigh the carn of Aod. They chanted the dirge and sang the war song for the king cut down in battle, the first of the kings of Ullad since the days of Airgeadmor, three hundred and three years. Ullad mourned Congaal the good and the just calling him: "Congaal Saitcarneac."

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XII. Book. XI. Chapter. Reign of Duac king of Mumain Ardrig seven years 37 to 30 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5032. Under the name Duac Dealta Degad. Also Ogigia III. Div. C. 42.)

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At this juncture Factna resided at Teacmor and as soon as he ascertained that Congaal had fallen in battle he sent his pavilion to Tabarta, and a messenger to Feargais son of Leid son of Ruadruide Mor saying: Send the eisaon and the royal robe of Ardrig hither, Feargais came with the messenger bringing with him the insignia of the Ardrig, they were laid upon the throne in the high-chamber. After entrusting the care of



the palace to the high-steward of Teacmor he and Feargais set out for Aodmagnmaca. When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Factna son of Ros son of Ruadruide Mor, king of Ullad. In like manner the curriers went forth through Errion, summoning the kings, princes, chieftains, ollams, and the tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. When the general assembly sat the first session they elected Duac king of Mumain Ardrig, for the king, princes and nobles of Laigean inclined to Duac on account of the favor he showed Degad son of Suin son of Fearmara son of Oilliol Aron son of Aongais Tuirmeac from Leogaire of the line of Iolar. Factna dwells in Aodmagnmaca. Now it transpired that the mind of Scandt and of the line of the king of the Danaan was evil toward Ullad, and they would not come to the assembly of that kingdom. In the second year of the reign of Duac, Roigne, king of Laigean died. When the assembly of Laigean met on the Bruiteine of Magnas they elected Fionnlaoc king over Laigean. Now Roigne died before Baal touched Iarsgith, but there was no king elected in Laigean therefore the curriers did not go forth to summon the kings, princes, chieftains, ollams, and tribunes of the people, to Teacmor Tabarta. Neither does Ardrig dwell in Teacmor. So the appointed period for the convention of the kings, princes, and nobles passed by and Tabarta was lonely. Factna took no action in the matter more than to record the matter in the book of Chronicles of Ullad. In the third year of the reign of Duac it transpired that Degad arrived at the age required by Tanasteac, then Duac set out for Teacmor and left Degad viceroy in Mumain. Now Scandt king of Ulttonnmact was childless, and Degad gave Bageala his sister as wife to Allat of the royal race of the Danaan. Nor did Degad rest night nor day but inciting the Danaan against Ullad, and arranging his schemes to be ready against the decease of Scandt. Fionnlaoc king of Laigean was as one with Iber, whatever Duac ordered Fionnlaoc did, but Duac did what Degad suggested, and while Duac fondly believed that he was establishing his dynasty on every side so that he and his line would be rulers over Errion forever, every one but Duac alone understood, that Degad was playing him sorely false and laboring to elevate Iolar and pull



Iber down. Though Duac had ruled five years nevertheless no curriers went forth to summon the kings, princes, ollavs, chieftains, and tribunes of the people, to Teacmor Tabarta.

What time Baal entered into his house Blath the sixth year of the reign of Duac, Factna king of Ullad called together the assembly of Ullad to Aodmagnmaca, and he sent heralds out through the length of the kingdom saying: Let the Clanna Ruadruide be in their hall when the assembly of Ullad shall sit at Aodmagnmaca. When the assembly came to session the Clanna Ruadruide were in their quarters. The king arose and said: Though the king and nobles of Ultonnmact are not present according to the word of the law, nevertheless this chamber is not sufficiently large, perhaps it is not permissable that the Clanna Ruadruide should enter hither, and in like manner perhaps it is not permissable that this assembly should sit in the armory of the Clanna Ruadruide? For this reason what if the assembly of Ullad and the Clanna Ruadruide stand about the king on the Bruiteine of Ardsceulact as was done before founding Aodmagnmaca, in order that every one may hear the word of the king, and they should be many on account of the action of these times. And it was so. A platform was built one step higher than the ground for the king, and every prince of Er and noble of Ullad, chieftains, ollams, tribunes of the people, and the elected judges, stood on one side of the king on the other side the Clanna Ruadruide in full panoply, the whole composed a great circle around the king. And the king raised his voice saying: From the day Maca daughter of Aod queen of Ciombaot died, two hundred and thirty-five years to the reign of Ruadruide Mor, the sons of Er dwelt in Ullad avoiding the destruction of nobles and Gaal as in Mumain and Laigean, yea even they assassinated kings and princes in their pavilions in time of peace. The sons of Leogaire and the sons of Gialcad threw half of Errion into confusion, and the nobles of Mumain aided the sons of Leogaire on account of Aine of Coriat. And the prince of Ib-Lugad held the balance of power, to which side he joined became the stronger. Things were so until Aongais Tuirmeac came hither with his son Fearmara whom he begot of his own daughter Aine. Ruadruide Mor, against the counsel of many gave him permission to take up

a possession. Fearmara died, and Oilliol Aron his son died. Then came Suin with his crimes of treason and conspiracy. When cited to answer for his crimes Suin fled. Cairbre king of Mumain gave him refuge. On his account the brave Cairbre fell. But Degad the son staid in the land to fulfill the scheme set afoot by the father.

It was I Factna who related to Congaal the secret plots and conspiracy of the treasonable son of Suin. Then it was that Congaal banished Degad from Ullad, and every subject of Laigean with him, they betook themselves to Mumain. Congaal cited him to answer before the law, but Duac shielded him. And the general assembly of Errion fined Duac nine thousand head of cattle yearly until he should render up Degad. When the borive arrived Congaal sent it to Ultonnmact, the first and second year, but Scandt returned it privately to Duac. The third year Duac would neither give up Degad nor pay the fine. Congaal marched to defend the law, it transpired that Roigne king of Laigean turned traitor, by Laigean's treason Congaal fell. Duac son of Iber rules by aid of Iolar, and Degad the felon sits viceroy of Mumain. It is an open page to all that the race of Iolar is treacherous, coveting authority and sway, and because Iolar first assumed the title of Ermion at a date when the sons of Iber and our ancestor Er were young, they think they should rule Ardrig always! The stem which Ruadruid Mor suffered to grow in this land, by the assistance of Iber and Laigean if we are not careful, will cast a dark cloud over Errion. When Congaal everted the root from the soil Cairbre and Duac transplanted it in Mumain to again trample on the laws of Errion. Mumain and Laigean are now of one accord, and Ultonnmact is with them, therefore doth Ullad stand alone without a friend but the tract of the laws of Errion, and if they prove not sufficiently powerful alas for the children of Ullad and alas and pity for Errion! When Duac sat two years Ardrig he did not convoke the general assembly of Errion to Teacmor Tabarta proffering as excuse the death of Roigne king of Laigean. Four years elapsed, the curriers did not go forth, it is alleged that fear for Degad restrains Duac, but the story is not true. If all the kingdoms of Errion are with Duac except Ullad why should he fear for Degad? No,

this is not the motive, but he does this on the advice of Iolar, for the race of Iolar detests the law, they do this to trample and bring the law into disrespect. Therefore what if an embassy be sent to Ardrig at Teacmor, saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, be called to Teacmor Tabarta according to the decree of the tract of the laws? The assembly raised the right hand. The king continued: Let all stay in Aodmagnmaca or the vicinity until the embassy returns to us, and we will confer on the reply.

The embassy went and returned with the words of Ardrig, these were they: What if Ullad be too small for the pride of Er, yet must Factna stay there, for when Ardrig feels the want of advice he will consult those of his choice. The assembly and the "Clanna Ruadruide" were convened again on the Bruiteine, and the words of Duac Ardrig were read publicly in their hearing. The king arose and said: Will Ullad suffer Errion to be ruled by an individual who puts up his own will against the law? Or will the chieftains array the comlanns and dethrone one unworthy to reign! Then the chieftain of Magmortiomna arose and said: What if Duac the traitorous murderer of Congaal be torn from the throne and removed from the sight of men? But the king said: The children of Er thank the young chieftain of Magmortiomna for his love for Congaal, but if Breas considers he will understand that he has spoken overhastily, Duac and Roigne acted deceitfully, but war and the chase are full of stratagems. It is not the fall of Congaal, the injustice of which Ullad speaks in the name of Errion for redress. Duac broke the law for the sake of Degad, and superadded to the transgression when he failed to convoke the general assembly of Errion at the appointed times. It is for these transgressions Duac must make redress. Therefore O Breas if it pleases thee the king of Ullad would say: What if Duac answer for his transgressions of the law? And it was so.

Then the king commanded: Let every chieftain collect his comlanns on the greatest war footing, for it is necessary that Ullad should march in full force. At this juncture the cromfir came to the king whispering in his ear: Will not the king permit the cromfir to accompany the army marching to battle? The king replied: No, the cromfir speak deceitfully in their



whispers, they were go-betweens for Suin and Laigean, and Degad and Mumain, and for Mumain and Laigean. Now you ask leave of me to do the evil hidden in your breasts against the children of Er? Listen to the words of Eocaid Ollav Fodla the just law giver:

Let the cromfir guard the sacred fire, and mark the seasons. So saith Factna his son—O cromfir dwell peacefully! At this same juncture Ardrig prepared for war, he sent his swift riders through Laigean, and Degad massed the comlanns of Mumain, and began to draw as he supposed the chiefs of Ultonnmact, but they said to him: We remain within our own territory, notwithstanding he thought he would draw them by art, but he knew not the Danaan for the Danaan never spoke a word but with sincerity of heart. Still buoyed with hope and proud of the day Congaal fell by the strategy of Degad, he massed the comlanns of Laigean and Mumain on the plain of Sithdruim.

They understood Factna would follow them, there they encamped. Now when the army of Ullad was arrayed on Ardeas so mighty was the muster, that there was some doubt as to provisions should the war be protracted, the "Clanna Ruadruid" answered: There are sufficient stores while we are in Ullad, after that Laigean and Mumain will supply us! The king heard the word of the Clanna Ruadruid, and hastened to their camp, and entering their great circle he said: Shall we follow the practice of Mumain and Laigean and turn the mighty children of Er into cow-drivers and spoilsmen?

Let no such word pass for the future. With that Factna said: Let the old men and the youths gather up the cattle of the king's estate and from the estates of the princes of Er, and follow in the wake of the army with them. When the comlanns of Ullad marched through Laigean the land was lonely and deserted, all were at Sithdruim. When they came in sight of the plain they saw Mumain and Laigean in their thousands marching on Ardbreiste, and all the upland was covered with their tents, but Ullad encamped its army on the plain and fortified its position. The following morning at Baal's first illumination each army was arrayed, the comlanns of Mumain marched down the slope of the hill, Factna ordered the heralds to proclaim in the hearing of all: The king of Ullad stands on the



land of Mumain to hear why Ardrig shields Degad a fugitive felon, and why he keeps the high-chamber of Teacmor Tabarta closed contrary to the law? Duac answered the heralds: We will chase the law makers of Ullad out of Mumain without delay. Factna challenged Duac to single combat, but Duac did not follow the heralds, the first king of the race of Iber who failed to respond to the challenge. The battle raged all day long from early morning until twilight, and Ullad drove Mumain and Laigean before her, and the Clanna Ruadruide sought Duac and tracked him to the centre of his forces, and they charged through his army and killed Duac, but they did not find Degad, he and the forces of Laigean fled headlong, leaving the comlanns of Mumain to the edge of the battle. The plain was covered with heaps of the slain, the soil was soft with blood. Duac and twenty-seven thousand fell in the battle of Ardbreaste. Duac reigned seven years, and is called "Duac Dalta Degad."

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XII. Book. XII. Chapter. Reign of Factna son of Cas son of Ruadruide Mor king of Ullad Ardrig twenty-three years 30 to 7 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5042. Under the name of Factna Fatac. Also Annals of Clonmacnois.)

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Now in the battle of Ardbreiste multitudes of the princes and nobles of Mumain fell with Duac, but the princes of Laigean did not stand, they fled with Degad, as they had fled with Suin when Cairbre fell, Factna ordered that they should select the corpses of Duac and the princes of Iber from the common burial, and they constructed their cairn on the plain. They chanted the death cry and sang the war song over the fallen princes and chieftains, but not over Duac, because he did not respond to the challenge of the heralds. The army of Ullad marched to Teacmor, and Factna pitched his tents on Tabarta, and though he had no ambition for the throne of Errion his followers counseled him to occupy it in order to stay the foot of Laigean. When the assembly of Mumain convened on the Bruiteine at Brugrig, they elected Lugad the brother of Duac king over Mumain. Factna dispatched the curriers through Errion to summon the

kings, princes, chieftains, and tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. When the general assembly of Errion sat the first session, they elected Factna king of Ullad Ardrig, and after the reading of the writings they went forth and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta. Every session was carried out according to ancient practice. It transpired that the mind and judgment of the prince of Ib-Lugad and many of the princes of Mumain turned against Degad. All the princes who were of the age to stand in battle had fallen. The princes and nobles of Mumain knew no fear until Duac, but what did his cowardice avail him? Did he not perish notwithstanding? After Factna had reigned one year he sent forth the carriers through Errion summoning the assembly to Tabarta. And Ardrig saw Scandt king of Ultonnmact and wiped his jealousy against the children of Er. Factna was the same to every one who followed the right. He was a friend to every one. The nobles rejoiced that they could convene again in peace and happiness.

Factna paid a visit to the Mur-n-ollav of Teacmor, and it was sad the condition in which it was even since the short time since he had been at Tabarta in place of Congaal. He inspired the ollavs with courage, and spoke kindly to the handful of youths who were present. After the days of the convention Ardrig went to Aodmagnmaca, and left Feargais son of Seid in his place in Teacmor. He convened the assembly of Ullad, and the king and nobles of Ultonnmact were in the chamber. After the sessions of the assembly they celebrated the feast, during the feast Factna said to Scandt: Rosruad son of Ros and Allita has words for the ear of Scandt and his race. And Rosruad arose and gave his hand to Scandt, and said publicly: As long as a single one of the Danaan shall be alive, Ros will not think of the kingdom of Ultonnmact, and he will teach the same mind to his posterity. They gave the hand of friendship to each other. It was then Ardrig said: Now the peace of Errion is established. When the king and nobles of the Danaan set out for home he gave them munificent gifts. Factna rules with wisdom and justice, he loves peace, but trains the spirit of the youth to battle. In the seventh year of Factna's

reign Melis the Ardollav, died and when the ollavs held their conference they elected Feilmid son of Mararda Ardollam of Ullad.

In the sixteenth year of the reign of Factna, Fionnlaoc king of Laigean expired, when the assembly of Laigean sat on the Bruiteine of Magnas, they elected Eocaid his son in his place king over Laigean. In these days Factna had fulfilled seventeen years of his reign in peace and contentment, the Gaal were happy and fortunate throughout the land when word came unto him that Eocaid king of Laigean was kindling conspiracy and treason in the land, and that he sent the cromfir to Ultonnmact, to speak privately with the cromfir of that kingdom Degad likewise dwelt in Ultonnmact but not for the purpose of doing good. Factna indicted letters to Eocaid regarding the subjects he had heard, although the words were not inscribed on the book of the Chronicles of Ullad. Peace still obtained in the land. In the twenty-third year of the reign of Factna Ardrig he went to Dunsoberce, and he sailed the royal galley on the waters of the Foist. He intended to sail across to the chieftaincy of Ardtan, he had not sailed far when he beheld a great fire flaming up beyond Dunsoberce.

Fearing that it was the Mur-n-ollav on fire that made the great blaze, he returned, and leaving the ship in haste his foot slipped and he fell into the water, and was wetted to the skin, notwithstanding he rode quickly to the place of the conflagration, which happened to be a cluster of the habitations of the Gaal. A good space passed before he returned to Dunsoberce, he was overheated with the fire and exertion, and rested poorly that night, but made no mention that he suffered until too late.

On the eighteenth day of his illness he died. It was thus Factna son of Cas son of Ruadruide Mor terminated his latest day. No one of the race excelled him. There was weeping and profound sorrow, though he loved peace he did not fear the battle, therefore is his name written on the roll of the kings of Ullad and of Teacmor "Factna Adac." Factna the Fortunate. He was buried in Dunsoberce and they founded his cairn near the cairn of Eocaid Ollav Fodla. But the children of the land mourned Factna many days.



XII. Book. XIII. Chapter. Reign of Cairbre son of Factna Fatac king of Ullad Ardrig one year 7 to 6 B. C. (See Annals of kingdom of Ireland Vol. I. Page 90. Age of world 5192. Under the name Cairbre Connobar Abradruad.)

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After the death of Factna when the assembly of Ullad sat on the Bruiteine of Ardsceulact, they elected Cairbre the oldest son of Factna, king over Ullad. At this same juncture Lugad king of Mumain expired, and when the assembly of Mumain convened on the Bruiteine they elected Craobtan his son king over Mumain. Then the curriers went forth through Errion, saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, convene in the high-chamber of Teacmor Tabarta to elect Ardrig for the throne is vacant. At the first session of the general assembly they elected Cairbre king of Ullad Ardrig over Errion, but he did not go forth to Liafail. The Ardolav read the writings of Eolus and the book of Chronicles of Gaalag publicly, and the assembly went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. Now so great was the aversion of Craobtan son of Lugad king of Mumain for the children of Er, that he declined to sit at the banquet board with them. It was easily perceived that conspiracy and treason were on foot, for Degad was still alive in Ultonnmact, and Eocaid king of Laigean feared to move while Factna lived. The cromfir of Laigean were with Degad inciting the Danaan. When the general assembly of Errion convened the second time, half of the nobles of Mumain were not in their places, Tireis chieftain of Ib-Dronag arose and said: What if Craobtan king of Mumain say why a third part of the nobles of Mumain are not present in the high-chamber? Craobtan king of Mumain arose in answer: Fellow rulers of Errion is it possible that Tireis does not know the cause? Does he not know that after the battle of Ardbreiste that a prince of the age remained not with the living? They fell with Duac in the slaughter which Factna son of Cas made so treasonably against the brave men of Mumain! Now if they are not present perhaps they are building carsns over their relatives on the plain of Ardbreiste? A murmur ran through the assembly. But Cairbre arose and said such language is uncalled for, and



not permissible in the presence of the assembly. Ardrig ordered the Ardollam to read publicly the practice of Tanasteac, and the tract of the law of Errion. And it was so. On the last day, he read the book of Chronicles of Errion. When the heralds proclaimed: Stands any one on Tabarta demanding justice? No voice replied. Then the great portals of the high-chamber were closed and each member wended his way to his own stronghold, and Ardrig set out for Aodmagnmaca, where he summoned the assembly of Ullad to meet at the Bruiteine of Ardsceulact. He spoke of the war-cloud that was spreading over Errion. He in like manner spoke to each chieftain; equip your Phalanx on a war footing, practice them unceasingly in the tactics of Seadna, for undoubtedly war will break out. He commanded that the ranks of the Clanna Ruadruid be filled up to their full muster. Ardrig passed the first year of his reign in Ullad organizing the comlanns, and preparing for any event that might happen. After that he appointed Connobar his brother viceroy of Ullad, and set out for Teacmor. After crossing the Eider, he fortified his camp that night on Magmortiomna. At the middle hour of the night, when all were sunk in sleep but the sentinels, like a flash a battallion of the conspirators dashed upon the sentinels and cut them to pieces and quickly entering the camp without alarm they murdered Cairbre as he slept in his pavilion. The few who survived the midnight surprise bore the weight of Cairbre back to Aodmagnmaca, and made his carn close to the carn of Aod. When the assembly of Ullad convened on the Bruiteine of Ardsceulact, they elected Connobar brother of Cairbre, king over Ullad.

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XII. Book. XIV. Chapter. Reign of Craobtan son of Lugad king of Mumain, Ardrig from the sixth year before Christ down. (See Annals of kingdom of Ireland Vol. I. Page 92. Age of world 5193. Under the name Craobtan Niadnair. Also Book of Invasion.)

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After the assassination of Ardrig on Magmortiomna the curriers went forth through Errion summoning the kings, princes, chieftains, ardollavs and tribunes of the people, to convene as the general assembly of Errion in the high-chamber

of Teacmor Tabarta to choose an Ardrig. When the assembly sat the first session they elected Criobtan son of Lugad king of Mumain Ardrig, and he went forth to Liafail and the ard-cromfear of Laigean placed the eisaon on his brow and the royal robe on his shoulders, and returning to the high-chamber he occupied the throne. When Conncobar king of Ullad arose he said: After the days of the feast Conncobar hath words for the ear of the general assembly of Errion. Then the Ardollav read the writings, and the assembly went forth, and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta. Great were the multitudes which came to Tabarta and about it, for Craobtan was high minded, worthy, and disposed to magnificence. When the assembly sat the second session Conncobar king of Ullad arose and said:

A quarter, since my brother at that time Ardrig, on his way to Tabarta, was murdered at midnight while he slept under cover of his tent. Ardrig answered: If Conncobar king of Ullad would make the indictment according to practice to the chief-judge of Teacmor, so that the sentence of the law may be pronounced against the culprit? But Conncobar said: We are not certain, but it is alleged that the chieftain of Remion from Morcean, and Degad from Suin, were the captains of the band of murderers. Since it chanced that Degad was an exile, the heralds called for the chieftain of Remion, but he did not answer. The Ardrig ordered out a company of trackers to bring in Degad and the chieftain of Remion, but in truth they were not to be found anywhere. Each session of the convention was carried out according to ancient usage. None stood on Tabarta demanding justice. The assembly dissolved each member going to his own stronghold. And again the great white shield of peace hung over Errion, for Craobtan safeguards the observance of the law. There is none of the clamor of preparing for battle, nor the march of the phalanx alarming the land. The Gaal multiply in peace and contentment. Craobtan Ardrig summons the general assembly of Errion to the high-chamber of Teacmor Tabarta at the appointed times.

Now in the eighth year of the reign of Craobtan Ardrig, what time Conncobar son of Factna was king of Ullad, and Feilmid son of Mararda Ardollav, and Scandt of the line of

Meirt king of the Danaan over Ultonnmact, and Eocaid son of Fionnlaoc son of Eismion Aine of the line of Iolar, king over Laigean, it transpired that Jesus, who is called the Christ, was born in the tents of Juda in the eastern world.

O'Carroll,  
April 19, 1910.

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## AN APPENDIX TO II. VOLUME

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### GENEAOLGY OF THE O'CARROLLS'

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#### OLIM HAEC MEMINISSE JUVABIT

Virgil.

It is not easy to instill the juicy flavor of interest into the dry branch of genealogy. Nevertheless since it transpires that every tribe prizes the knowledge and traditions of its origin, and its history from that source down, and because there are numbers of the clan Carroll still living in every part of the world, perchance there would be some quantum of pleasure for them even in the dry word of their genealogy? In consideration of them I place the case as it is.

At first the Saorclanna of the Gael after their arrival in Erin, and after subduing the Tuatha de Danaan, were divided into twenty-seven tribes: The nine tribes of Iber in Munster, and Iber was their first king. The nine tribes of Iolair in Gaalen (the ancient name of Leinster) and Iolair was their first king. The nine tribes of Er in the kingdom of Ulster and Er was their first king. There were moreover the tribes of the principality of Ib-Lugad, a territory granted to prince Lugad the son of Ith, because his father first came to Erin to explore it and make ready for the coming of the Gaal. The clanmacne O'Carroll were renowned amongst the famous tribes of Erin. Of them the poet sang:

The O'Carrols also famed when fame was only for the  
boldest

Rest in forgotten sepulchers, with Erin's best and oldest.



I herewith subjoin the names of the ancestors of the O'Carrols', a noble galaxy of kings and heroes indeed they are. They hark back in a direct line from son to father to Iber the son of Bile, the first king of Munster. The four sons of Bile led the aryan Gaal from Spain to Erin, after the defeat and death of Bile their father. His army was cut to pieces by Sru the son of Ammon (Hercules) in the year 1003 before Christ.

Thadg was the first to assume the surname Carroll (piercing eyed) because his eyes were so piercing bright, they seemed to see through the countenance and mind as well, wonderful was the brightness that shone forth from them in time of combat and battle. Indeed it became a tribal mark inherited by the clanmacne O'Carroll to have lustrous, brilliant, sharp blue eyes. It is related that the terror piercing eyes of Thadg pierced the heart of his adversary before he even aimed his spear at his body!

But Thadg was the:

son of Cian  
 son of Oilliol Olum  
 son of Mag Nuadat  
 son of Mag Neid  
 son of Deirg  
 son of Deirgteinne  
 son of Eunda Mongcaoim  
 son of Luaicmoir  
 son of Magfeib  
 son of Muerdac Mucna  
 son of Eocaid Garb  
 son of Duac, Dealta Degad  
 son of Cairbre Luisc  
 son of Geinadamaer  
 son of Niad Sedamain  
 son of Adamaer Foltleathan  
 son of Fearcorb  
 son of Magcòrb  
 son of Cohtac caoim  
 son of Reactad Rigdearg  
 son of Lugad Lagaid  
 son of Eocaid



son of Oilliol  
 son of Ardfear  
 son of Lugad Lamdearg  
 son of Eocaid Uaircais  
 son of Lugad Iardonn  
 son of Eunda Dearg  
 son of Duac Fionn  
 son of Seadna Ionnarac  
 son of Breasrig  
 son of Ardfear Iomleac  
 son of Feidlimid  
 son of Roitheasac  
 son of Roan Rigaialeac  
 son of Failbe Iolcarrac  
 son of Cas Cedcoimneac  
 son of Faildeargdoid  
 son of Muinmeadon  
 son of Cas Oltac  
 son of Feararda  
 son of Roitheasac  
 son of Rossa,  
 son of Glais  
 son of Nuadat Dearglam  
 son of Eocaid Faobarglas  
 son of Conmaoil

son of Iber, whose surname was Fionne, the first king over Munster, the son of Bile after whom the Gaal are incorrectly called Mileasians. As stated Thadg was surnamed Carrol on account of the piercing blue battle-bright eyes he had. The imperial monarch Corbmacc bestowed him tribal lands. The Annals of the kingdom of Ireland says:

"The age of Christ two hundred twenty-six. Fergus Dub-deadeac son of Iomcada was king over Ireland for the space of a year, when he fell in the battle of Crionna (CinnCumair), by Cormac the grandson of Conn (on the second day of August) by the hand of Lugad Laighe. There fell by him also in the rout across Breagh, his two brothers Feargus the long-haired and Feargus the Firey, who was called Feargus Caisfiacalac (crooked-toothed). Of them was said:

Upon one stone Rathcro,  
 Were slain the three Fearguses,  
 Corbmac said this is fine,  
 His hand did not fail Laighe.

In the army of Corbmac came Thadg the son of Cian, and Lugad his brother to that battle; and it was as a territorial reward for hte battle that Corbmac gave Thadg the land on which are the Ciannacta, in Mag-Breagh, as is celebrated in other books. In the year two hundred thirty-four Olliol Olum king of Munster and grandfather, of Thadg king of Ely, died.

As the Annals of the kingdom of Ireland relates: "Age of Christ two hundred thirty-four. The eighth year of Corbmac in the sovereignty of Erin. Aillil Olom the son of Mag Nuadat, the king of Munster died."

From the days of Thadg Carroll to the sixteenth century the territory of Ely-O'Carroll situated in the king's county was the tribe lands of the clanmacne O'Carroll. That territory was a grant from Corbmac the highking to Thadg Carroll and to his brother Lugad because by their valor they won the victory at the battle of Crionna Cin Cumair for Corbmac. For it was Lugad who slew the three Fearguses with his own hand, and their army was put to rout. After that victory Corbmac was elected high king. Many a warrior king, brave hero, and valiant knight sprung from this tribe. Many a patriotic lord it gave to its country, and many a saint and learned bishop it gave the church. Certainly from the days of Patrick perhaps before that time, for many of the annalists surmise that Thadg Carroll, and his friend Corbmac the monarch, and Fionn the captain of his guards were christians, that they received the faith and the knowledge of Christ from those who fled from the Romans to Ireland. Especially on account of the mystic tradition of the "EO FEASA" even that blessed fish which Fionn and Thadg did eat, and by the bones of which the druids by their incantations did cause Corbmac to be choked to death. They maintain that the "eo feasa" or blessed fish is identical with that secret sign common to all christians during the ages of persecution: Ichthus. (i. e. Iesos Christos Theos Uios Soter. Being the initial letters of Jesus Christ, God Son Savior). But without doubt from the time they became christians, they were pro-

foundly spiritual, zealous, and steadfast in the Faith. The clan-macne O'Carroll were wise in council, brave in battle, and Christlike in their piety. They were also blessed with noted longevity, likely a reward for their virtue? That they were valiant in war is demonstrated by the lives of many of them. The Annals of the kingdom of Ireland says: "The age of Christ five hundred twenty-eight. The first year of Tautal Maolgarb son of Corbmac caoec, son of Cairbre, son of Niall in the sovereignty of Ireland. The battle of Luachair mor between the two ionbiors, which is called the battle of Ailbhe in Breagh, by Tuathal Maolgrab against the Ciannacta of Meath. The fourth year of Tuathal. The battle of Claonloc in cineal Aodh, by Goibhneann, chief of UiFiacrac-Aidne where Maine the son of Carroll was killed in defending the hostages of UiMaine of Con-naught." Concerning Dermott O'Carroll the high king of Erin the Annals say page 182. "The age of Christ 552. ———. ———. The feast of Tara was made by the king of Ireland Diarmaid, son of Feargais Carroll. ———. It was Diarmaid Carroll the high king also who 'passed sentence against Colum Cille about a book of Finnen, which Colum had transcribed without the knowledge of Finnen, when they left it to the award of Diarmaid, who pronounced the celebrated decision 'To every cow belongs its calf.'" And again "The age of Christ 590. ———. The battle of Eadan mor was gained by Fiacna O'Carroll the son of Baedan O'Carroll the son of Carroll the son of Muredac Muindearg, over Gertide lord of Cianacta" Annals of the kingdom of Ireland page 218. "The battle of Sliab-Cua in Munster was gained by Fiacna O'Carroll the son of Baedan." Annals of the kingdom of Ireland again. "The age of Christ 595. The first year of the Aodh Slaine O'Carroll the son of Diarmaid O'Carroll, the son of Feargus O'Carroll and of Colman Rimid O'Carroll in the sovereignty of Ireland." And again "The age of Christ 647, ———. Doncad and Connal O'Carroll two sons of Blatmac O'Carroll, son of Aodh Slaine O'Carroll, were slain by the Leinster men, in the mill-race of the mill of Maolodran, son of Dima Cron. Marcan and Maolodran mortally wounded the two; of which Maolodran said:

O mill, which grindest much of wheat;

It was not grinding oats thou wert, when thou didst grind  
the seed of Carroll."



And again. "The age of Christ 657. The first year of Diarmaid and Blathmac O'Carroll, two sons of Aodh Slaine O'Carroll the son of Diarmaid, son of Feargus Carroll in the sovereignty of Ireland. Age of Christ 670. The first year of Ceanfealad O'Carroll, son of Blathmac O'Carroll in the sovereignty of Ireland. Annals.

So it reads adown the centuries, and demonstrates by the lives of many kings and heroes that they were mighty and valiant men. That they were longlived and virtuous is also shown by many examples: In the year of our Lord 1031. Connaing O'Carroll the Aircinneac of Glendalough died in the one hundred and ninth year of his age. A man noted for his scholarship, philosophy, and sanctity. As the Annals of the kingdom of Ireland say: "The age of Christ 1031. And Connaing O'Carroll Aircinneac of Glenda loca, the head of the piety and Charity of the Gael died." Again in the year of grace 1168 Lugad O'Carroll the distinguished bishop of Ruis-Ailitir died in the ninety-eighth year of his age. It should not be inferred that profound piety was limited to the clergy of the tribe, it was the glorious attribute of chieftain and tribesman as well. Again the Annals bear testimony: "Age of Christ 1168. ———. Doncad O'Carroll lord of Airgialla flood of splendor and magnificence, died after being mangled with his own battle ax by a man of his own people. i. e. UaDuibne, one of the cineal Eoghain, —after the victory of unction and penance, and after bestowing three hundred ounces of gold, for the love of God, upon clerics and churches. So it was down the illustrious line of this noble tribe to the days of Maoilruainead O'Carroll, whose unstinted praises the Annals of the four masters firmly set forth in the following words: Age of Christ 1532. ———. ———. "O'Carroll Maoilruainead, the most distinguished man of his own tribe for generosity, valor, prosperity, and renown; a man to whom the poets, the exiled, the clergy, and the learned were indebted; who had gathered and bestowed more wealth than any other person of his stock; a protecting hero to all; the guiding firm helm of his tribe; a triumphant traverser of tribes; a jocund and majestic Munster champion; a precious stone; a carbuncle gem; the anvil of the solidity, and the golden pillar of the Elyians, died in his own fortress, on the festival day

of Saint Mathew the evangelist, and his son Fearganainm was inaugurated in his place. On that very day, and before the death of Maolruainead, his sons defeated the Earl of Ormund and the sons of John O'Carroll, who were deprived of many men and horses, and of cannon called falcons in consequence of which the ford at which the defeat was given was called Bel-ata feabcuin; and this was Maolruainead's last victory. His Fearganainm (as we have already stated), was styled the O'Carroll, in preference to his seniors, the sons of John O'Carroll. Many evils resulted to the country in consequence of this, for the sons of John first took the castle of Birr, and plundered the country out of it. The son of the Pairsuin O'Carroll was slain on the Green of Birr by Tadgh caoic, the son of O'Carroll. After this O'Carroll drew his cliamain father-in-law the Earl of Kildare, lord justice of Ireland, against the sons of John and they took the castle of Oill-Iurin, the castle of Eaglais, and the castle of Baile-an-duna. They afterwards sat round Birr and a fight was continued between them and the warders of the castle, until a ball fired from the castle, entered the side of the Earl, but this circumstance was kept secret until the castle was taken. The Earl returned home, and the ball remained in him until the following spring, when it came out at his other side. It was in commemoration of the death of Maolruainead O'Carroll that the following quatrain was composed:

One thousand and five hundred years,  
 Twenty years and twelve beside,  
 From the birth of Christ who saved us  
 To the autumn when O'Carroll died.

Annals kingdom of Ireland. "The age of Christ 1536. —. Doncad O'Carroll deposed Fearganainm and Uathne Carraig O'Carroll his own brother, and deprived both of the lordship." Concerning the death of Fearganainm O'Carroll, son of Maolruainead, the Annals say page 1461. "O'Carroll (Fearganainm the son of Maloruainead) was treacherously slain (he being blind) by Tadhg the son of Doncad, son of John O'Carroll and his kinsmen, and by the son of O'Maolmuad (John the son of Donall caoic), in the castle of CluanLisc; but though O'Carroll was an old man, he, nevertheless, displayed great prowess and strength in defending himself against his slayers, which gained

him a name and renown. Twelve of his people were killed along with him. In a manuscript missal in Trinity college Dublin, The death of Fearganainm O'Carroll, is commemorated as follows, "This man (Man-without-name) died. He was lord and prince of Ely, and was killed in his own fortress Cluanlisc by an unkown and one might say an unprovided death. He was great and wise and of wonderful fortitude; may God be merciful to his soul, amen."

"The age of Christ 1548. —. Mora the daughter of O'Carroll, a woman of distinguished virtue died." "Calvagh O'Carroll (1548) went to Dublin to the great court and was taken by treachery, and imprisoned in the king's castle nor was any suffered to know why he was taken, or how much would be demanded for his ransom. Behold the Saxon treachery." Then the Lietutenant and Edmond a Faii made two incursions into Ely, which very much alarmed O'Carroll; and a war broke out between him and them in consequence. Not long after this Edmond a Faii requested MacCoghlan and the people of Delvin to accompany him on a predatory excursion into Ely. This they refused to do and Edmond became highly enraged and incensed on account of it, so that hostilities broke out between them: and O'Carroll and MacCoghlan banished Edmond for his insolence and tyranny towards them. They took the castle of Oillcommon and the castle of CeanCurad from him and thus he was deprived of Delvin after it had been half a year in cruel bondage under him." "Saigir-Ciarin and Oill-Corbmacc were burned and destroyed by the English and O'Carroll. The Lieutenant and the English made an incursion into Delvin at the instance of Edmond a Faii (in revenge for his expulsion) and burned and plundered the country from Bealac-an-Fotair to Tocar-Cinn-Mona and also Baile-Mag-Uallacain in Lusmag. They remained encamped for one night at Baile-na-Cloce, and returned on the morrow with booty and spoils without receiving battle or opposition." —. The castles of Ely and Delvin were demolished through fear of the English namely Banagher, the castle of Mag-Istean, and Cloacan-nag-Capac.

The Red Captain made an army against O'Carroll to Carracna-Comrac, where O'Carroll gave them battle and slew forty or sixty of them. The Red Captain made three incursions into



Carrac-na-Comraic in one quarter of a year, but he was not able to do any damage to the pass or the castle, and returned without obtaining submission, having also received insult and lost several of his people." "O'Carroll burned Nenagh upon the Red Captain, both monastery and town, from the fortress out. On this occasion he also burned the monastery of Uaithne banished the Saxons out of it, and created great confusion among them, by which he weakened their power, and diminished their bravery, so that he ordered them all out of his country, except a few warders who were at Nenagh in the tower of MacManus." "The age of Christ 1549. ———. A great court was held by the lord chief justice in Limerick, to which O'Carroll repaired, under the safe conduct of the Earl of Desmond, the Mayor of Limerick, and the chiefs of the English and the Irish who were present at that court and he returned home safely with terms of peace for himself and his Irish confederates, namely MacMorrough, O'Kelly, O'Meluaghlin, and many others not enumerated. Baile-Mic-Adam was taken from Edmond a Faii, and the O'Carrolls returned to it again; in consequence of which there was great rejoicing and exultation in Ely." "A Captain's first expedition was made by O'Carroll (William Odar the son of Fearganainm, son of Maolruainead, son of John) against Mac-Ui-Brian of Aara, i. e. Thorlough the son of Mutough son of Donnall-na son of Thadg son of Morough na Raitnige. On this occasion O'Carroll at once devastated and totally destroyed the country from Beul-an-ata to Muilleán-UiOgain. On the same day he slew MacUiBrian's brother namely the son of Murtough, a distinguished captain, by no means the worst of the youth of the descendants of Brian Ruad. Mac UiBrian afterwards made a muster of his friends to go and avenge this dishonor upon the O'Carroll; and as soon as his lordly bands had assembled around him, he marched forward, resolved to ravage the territory of HyCairn on that expedition. Destiny had so disposed affairs for O'Carroll, that he was on the summit of a hill in HyCairn, listening to the country around him; and it was from the foot of the hill on which O'Carroll was stationed that Mac UiBrian sent forth a body of his scouts to plunder the districts. When the youths had gone from him, he saw O'Carroll approaching him in battle

array, and in fighting order and not one of those who were before him was able to withstand his strength, or escape by flight. Every man of Mac UiBrian's people able to bear arms was slain.

His constable Heremon, the son of Gilla-Duv, son of Conor, son of Donough MacSweeney was slain. Mac UiBrian himself was taken prisoner and there was profit in giving him quarter, for he was not set at liberty without a ransom." *Annals king.* "The age of Christ 1561. ———. Uaithne O'Carroll the son of Fearganainm, son of Maolruainead son of John O'Carroll was slain at Baile-Ui-Cuirc in Ormond. Those who surrounded him were not worthy to have wounded or taken him. The land of Ely was an orphan after him, for they felt the loss of their help and protection after the death of Uaithne." *Annals kingdom of Ireland*, page 1585.

The runrad treibe inculcates:

1. That the tribe-lands are: Ely.
2. That the tribe-feast is: The second day of August.
3. That on the second day of August Tadge and his brother Lugad won the battle of Crionna Cin Cumair over Feargus Duvdeadeac and his army.
4. That the O'Carrolls are endowed with longevity.
5. That the descendants of the O'Carroll are blue eyed.
6. That the tribe-prayer is:

May the blessing of the King who made the division (i.e. of His body and blood to His disciples) come upon our possessions and our company.

After the death of Uaithne O'Carroll Ely was left an orphan as the *Annals* state, for it was then the sad dispersion came, and the noble tribe was scattered like the mists to be wanderers in strange lands, after having been despoiled by the treacherous and savage conqueror of their hearths and homes, and country. Many of them came to the new world, and cast their lot with its fortunes against that oppressor who had also been their bloody and ruthless adversary. We have an example in the person of Charles O'Carroll of Carrollton. Who signed the declaration of the Independence on the second day of August in the year of Our Lord 1776. And like the descendents of the O'Carroll he lived to an advanced age: Eighty-nine years

when he celebrated the fiftieth anniversary of the signing of the declaration of Independence, at that time he was the last surviving signer . He lived several years after that anniversary.

Concerning my own father I deem it right to say a word, for like all, the O'Carrolls he is blue eyed and of the advanced age ninety-nine years at this writing, and is hale and sound in body and mind.

Honor and adoration to God, who in his excellent wisdom deals with tribes as He does with individuals, and scatters them for a purpose, though the purpose is at times dim or unknown to men. But the clanmacne O'Carroll mindful of their ancestral piety, bow to the supreme design, accounting it great good fortune to be still in accord with their heavenly Father's will.

(Rev.) John J. Carroll, 1910.

END OF SECOND VOLUME.















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